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PASSOVER ISSUE • 2 SECTIONS 40 PAGES

Kremlin's entangling alliance by W. Laqueur **page 3**

THE CANADIAN JEWISH NEWS

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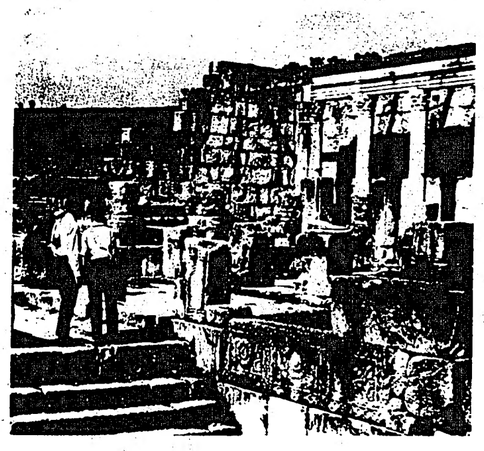

PASSOVER TOURISTS IN THE HOLY LAND.-A visitor from North America (top) enjoys the sun while relaxing at the ancient seawall of Caesarea. Lower, two tourists behold the ruins of the 2nd century synagogue at Capernaum in the Galilee.

PASSOVER 5730

Pesach, the Festival of Freedom celebrating the exodus from Egypt, will be ushered in this coming Monday evening, April 20th. The first and second days will be Tuesday, the 21st, and Wednesday, the 22nd. The last two days of Passover will be on Monday, the 27th, and Tuesday, the 28th. Yiskor (memorial services) will be held in the synagogues on April 28th.

The offices of The Canadian Jewish News will be closed:

* Tuesday and Wednesday, April 21st and 22nd.
* Monday and Tuesday, April 27th and 28th.

A Happy Passover!

Tourists invade Israel

BIGGEST HOLIDAY CROWD IN YEARS

People preparing for celebrations

SISCO PEACE TALKS BEGIN

Trouble in Jordan

(Special cable to The Canadian Jewish News By Aaron Sarfati)

Jerusalem. - Diplomats, Cabinet ministers, the Prime Minister and experts are involved in important talks with U.S. Assistant Secretary of State Joseph Sisco after a visit to Cairo. Yet the Israelis, with their unmatched courage and determination to make the best of any situation, are preparing to celebrate Passover in a spirit of thanksgiving and festivity.

The people of Israel are profoundly impressed by the avalanche of tourists from all free countries of the world, especially those from Canada, the United States, England, France and South America.

According to a government official, despite Arab propaganda against travel to Israel, there never was a Passover eve like this.

FESTIVE ATMOSPHERE

This reporter just concluded a car tour through the main centers of tourism: Jerusalem, Tel Aviv, Herzliya, Haifa, Tiberius and the south, all the way to Eilat.

All hotels, the grand deluxe hostelries as well as the small pensions are filled to capacity. It is impossible to obtain a room. In Jerusalem, not only are all the hotels in the New City completely booked but the Old City where all hotels are managed by Arabs have almost no facilities left for visitors.

JUST WONDERFUL

Beach hotels in Herzliya and Tel Aviv, in Nahariya and Netanya, and in Ashkelon are overcrowded. But the atmosphere is expressed best by a visitor from Buenos Aires who, noticing a friend in the packed lobby of a Tel Aviv hotel, jumped up from his seat and exclaimed in joy: "Good Yomtov! Isn't it wonderful to be in Israel for Pesach?"

This feeling of joy permeates the entire population. The visitor is unaware of any problems facing the country. The war seems to be miles away, much further than the Separatist issue confronting Montreal. Certainly the tourist from New York or Chicago openly admits he feels much more secure walking the streets here in the middle of the night than in any U.S. city.

*In Lydda during a brief car stopover, this correspondent noticed El Al planes and aircraft of other airlines servicing Israel, such as KLM, Scandinavian Airlines, Alitalia and even Austrian Airlines. Happy faces dominated the scenery at this busy international airport. The government took no chances, applying strictest security measures discreetly but efficiently.

In the meantime the newspapers here are busy debating the so-called Goldmann aspiration to become the spokesman for Israel.

LEFTIST DEMONSTRATE

Members of leftist parties again organized a demonstration against the government in front of the home of Mrs. Golda Meir, the Prime Minister. Among the 150 or so demonstrators were members of the Mapam kibbutzim. This demonstration is taken seriously by the majority of the coalition parties and some are asking whether Mapam could, at the same time, belong to the opposition and to the government.

The leftists also succeeded in organizing a strike for higher salaries in Ashdod, the southern port, and in some sections of the southern port of Haifa. The General Confederation of Labor (Histadrut) opposes the strike.

TROUBLE IN JORDAN

In Amman, capital of Jordan, Arab demonstrators held a mass parade against the United States Embassy, in connection with the visit of Joseph Sisco.

Sisco conferred with Foreign Minister Abba Eban and will continue his trip to Jordan Friday.

In Amman a bomb was tossed into the American Cultural Center causing a number of casulties. U.S. Army cars were wrecked. The demonstrators demanded cancellation of the Sisco visit while officials of Al Fatah threatened to assassinate any Arab leader who will agree to peace with Israel except on the condition that the Jewish state ceases to exist.

Sisco reportedly advised both Nasser and Golda Meir to compromise so that peace becomes possible.

FOES OF ANTI-HATE BILL ARE AGITATING SENATORS; NEW BATTLE IS EXPECTED

exclusive Canadian Jewish News report

Parliament Hill in Ottawa is full or rumors about the next step to be taken by the opponents of the anti-hate bill which was passed in third reading by the House of Commons Monday night. Because the vote was only 89 in favor and 45 against, those who would like to kill it at the last moment are mobilizing support in the Senate.

The anti-hate bill will make it illegal to propagate genocide against any group identifiable by race, color or creed, or disseminate slander against groups. It has the full support of Prime Minister Trudeau but the leaders of the opposition parties, both Conservative Robert Stanfield and New Democrat T. C. Douglas, were among the 127 members absent during the crucial vote. Only 134 voted. Creditiste Caouette also opposed the bill. Not in the House was former Mayor Philip Givens who publicly supported the bill.

Among the outstanding Conservatives voting for the bill were former Diefenbaker Cabinet Minister George Hees and Lincoln Alexander of Hamilton, a Negro. One of the NDP's most fervent opponents is the Jewish MP Max Saltsman from Waterloo, Ontario, whose campaign strengthened adversaries.

Prime Minister Trudeau expressed his satisfaction that the bill went through its third reading.

However, the real battle will begin when the legislation is returned to the Senate for final approval. Justice Minister John Turner stated he will appear personally before the Senate Committee that will examine the bill. If and when it is passed, the Criminal Code of Canada will be amended to bar the advocacy or promotion of genocide under the penalty of five years jail. Lesser penalties are provided for the promotion of or incitement to hatred against groups recognized by color, ethnic origin, religious affiliation or race. Such books as the Protocols of Zion or Mein Kampf would be prohibited from circulation.

TO LEAD CANADIAN ZIONISTS. - Hyman Bessin, well known Ottawa businessman and philanthropist, who became president of the FZOC on Tuesday.

ZIONISTS ELECT NEW LEADER

Ottawa industrialist Hyman Bessin was elected president of the Federated Zionist Organization of Canada during its second national convention which ended at Montreal's Queen Elizabeth Hotel Tuesday.

A leader of Canada's Religious Zionists, Bessin stated his wish to gain support for Zionism among young Canadians.

"As president," he declared, "I propose to address my energies to the young, to those on the campuses. We should unite in transmitting to the new generation the truth that Zionism is the most progressive, most inspiring liberation movement humanity has ever experienced. Our young should share this committment with us; for working for Zion brings the greatest glory and the road to human advancement."

Bessin concluded his acceptance speech by proclaiming, "We Zionists are soldiers of the Jewish homeland. We are with the Government of Israel in its determination to bring to the people of Israel the realization of the longing of generations; peace will come into the world only when there is peace in Zion."

Toronto builder Nathan Silver was named deputy president and Syd Zack of Vancouver was elected second deputy president. Other executive members elected were: National vice-presidents, Aaron Pollack, Montreal, Max Forman, Halifax and Arnold Portigal, Winnipeg. Secretary, Joseph Shoctor, Edmonton. Associate secretary, Mrs. Blanche Wisenthal, Montreal. Treasurer, Sam Sokoloff, Montreal and associate treasurer, Henry Steinberg.

(cont. on page 4)
(editorial, page 3)

Commentary

BY M. J. NURENBERGER

POLITICIANS WHO SUFFER FROM FEAR

In the memoirs dealing with the Dreyfus Affair, a great French Jew once remarked: Dreyfus was so afraid of expressing his Jewishness that, were he not Dreyfus, he would have opposed the battle for his rehabilitation.

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There are many among us, though fewer than in previous generations when there was no Jewish state, who shiver with a kind of malaria of fear whenever a "Jewish" issue is debated in public.

Also there are those who, because they are Jews and have reached a certain distinction in their political career, would do anything to eliminate the suspicion that they are committed to solutions of problems threatening minorities simply for the reason they were born into our faith.

Historians of World War II are almost unanimous in pointing out Leon Blum, the first Jewish Prime Minister of France, who, as the leader of the Popular Front, was guilty of historical errors: propagating the belief that France could work out a *modus vivendi* with Hitler; second, that France should not intervene in the "civil war" between the invaders of the Spanish Republic (the Nazis and Italian Fascists), and the Madrid Republican government. This blind policy of Leon Blum is known as "Non-intervention". Thus the Premier of the Popular Front government permitted Hitler to rearm when when he could have stopped him at the time the French Army demanded reoccupation of the Rhineland; also, he could have helped save the Spanish Republic?

****

In Germany, Jewish leaders of the Social Democratic Party — such as Friedrich Stampfer, the celebrated editor of the Vorwaerts, the influential daily of the German Social Democratic Party — had been opposed to any limitations on the Nazis' freedom of speech. He and other Jewish civil right leaders, before Hitler's ascent to power, promoted for them absolute freedom of speech, gave them the right to propagate genocide. They and other liberals sincerely believed that the most cultured nation in Europe, the Germans, never would fall into the trap of Hitlerite propaganda, considered such nonsense. How could the enlightened Germans listen to a demagogue like Goebbels?

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Those opposing the anti-hate bill forget two important factors. This law is not here to curb free speech or to defend minorities against demagogues and rabblerousers in times of prosperity only. Yet those governing and leading the nation, and who are observant of the recent hate movements launched by Black Panthers in the United States, by Algerian and Al Fatah agents in Canada, by neo-Nazi groups, are concerned by what could happen if a critical situation arose and politicians without a conscience sought to climb the ladder by singling out minorities as scapegoats.

I never was a racist nor did I believe the Germans to be more prone to antisemitic propaganda than any other people in the world. Those who are Marxists (and I am not) should remember a Marxist dictum: the conditions create a particular consciousness. A specific situation may create a field fertile for movements of hatred and bigotry. This would endanger the very fabric of our society. And let us not be blind to the fact that south of the border such *conditions* are ripe with explosion of hatred among races and groups.

To say that Pierre Elliott Trudeau is sponsoring the anti-hate legislation because he is aiming at a dictatorship — this is nonsense, not the anti-hate bill.

****

A Jewish Member of Parliament, a Social Democrat, had the temerity to say that, because he had visited the Bergen-Belsen concentration camp after World War II as a Canadian soldier, he opposes the anti-hate bill. According to him, such a bill would not have kept the Nazis from reaching power.

I most humbly submit that this NDP member is either frightened as a result of the political malaria from which Dreyfus had suffered or wants to convince those who elected him that he is not influenced by his Jewishness.

Every historian with any authority will confirm the thesis that had German democracy reacted with strong legislation against the Nazis, had they been prevented from disseminating hatred and their infamous slogan and rallying cry — Juda, verrecke! — the Weimar democracy would have had a chance of survival. The Nazis themselves bragged that democracy was so weak, so "corrupt", it could not legislate any preventive measures against their assuming power by killing freedom.

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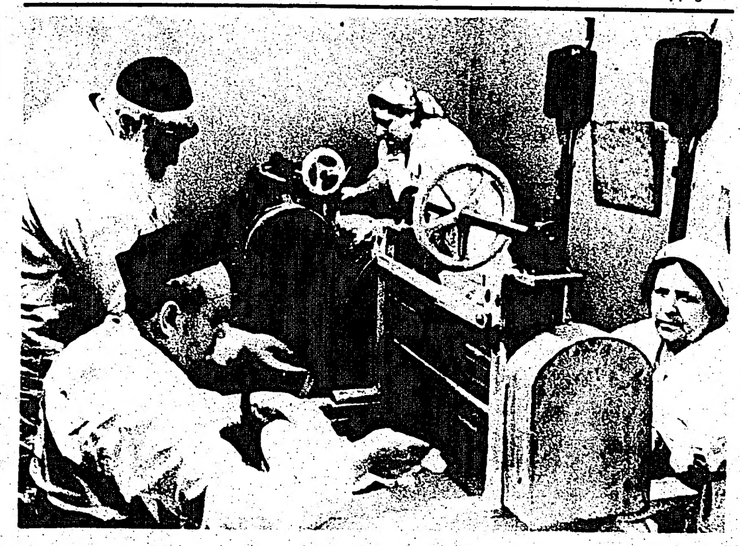
Of course, what this NDP parliamentarian achieved was that some, opposed to the bill first believing Jews might misunderstand their reasoning, drew courage from the "Jewish" opposition to the anti-hate bill.

Without this curious Jew of the NDP, who made it kosher to vote against a law prohibiting dissemination of antisemitism, the majority in the House for adopting it might have been much larger.

Yet these are features of Jewish history. One always will find some aiming to please the bigots. In the Socialist movement, this Jewish inferiority malady is in the tradition of Leon Blum, Stampfer and others. Fortunately they are in the minority in Canada.



BAKING MATZA IN THE SOVIET CAPITAL.-According to Russian sources, this photo shows Moscow Chief Rabbi Yehuda Leib Levin (extreme left) supervising the preparation of unleavened bread in a special wing of the synagogue building. Information from Moscow states that Jews who desire it will have enough matzot this year.

An editorial

PASSOVER

One of the most eminent teachers among the hasidic rabbis was wont to explain the verse — And I have brought you out from under the Egyptian oppression — in the following manner:

Sivlut Mitzraim, Egyptian oppression, really should be translated as the tolerance, the sufferance of Egyptian complexes, the acceptance of subservience to the oppressor, of always wanting to appease him or meet him halfway.

At the recently held Zionist convention in Montreal, both Dr. Yosef Burg, Israel's Minister of Social Welfare, Ephraim Evron, and Jerusalem's Ambassador to Canada, without mentioning names very diplomatically but clearly denounced a recent initiative to appease the enemies of Israel by espousing their "solutions" of Israel becoming half-free and half-slave.

The liberation of the Israelites from ancient Egypt was the result of prior rejection of the concept of slavery, of any compromise with tyrants and of ridding the people of the complexes of fear of the oppressor. Moses, one never should forget, it presented to us first as the one who not only lashed out against the Pharao's but who hit the Jewish collaborator servile to the regime of slavery.

The Rabbis of the Talmud tell us that between the era of exile and the epoch of redemption stands the period of submission to the foreign yoke, of wanting to be protected by others and not relying upon oneself. It is only by liberating ourselves from these complexes of a minority aspiring to the "protection" by the majority will the Jewish people reach the stage of full emancipation.

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FROM TO SYNAGOGUE AND ORGANIZATIONS

POLISH JEWS WELCOMED

One - hundred - and - fifty Jewish refugees from Poland met recently at a gathering at the Labor Zionist Center, organized by the Committee of Polish Jews here with the cooperation of the Jewish Immigrant Aid Society. For many of them, it was the first time they found themselves in an atmosphere of Jewish communal spirit and identity.

They were welcomed by Harry Ferens, chairman of the Committee. Greetings were extended by Saul Sigler, past president of JIAS, and Julius Ciechanowski, president, United Organizations for Histadrut. Jacob Egit, secretary of the Committee of Polish Jews, addressed the gathering.

A committee of eleven will plan future activities for these immigrants, first of which is a Seder organized by JIAS.

GUEST SPEAKER

Sol Littman, national director, Anti-Defamation League, B.B., was guest speaker recently at Adath Israel Young Couples Club. Topic: Jew Power.

HELD SEDER

Last Sunday twenty Jewish patients from Orillia Hospital joined seventeen Kadima students at a Seder at Beth Emeth Bais Yehuda. The affair was sponsored by Upper Canada and Leonard Mayzel lodges of B.B. Volunteers from Suburban Study Group, National Council of Jewish Women, helped under the direction of Mrs. Rienne Fleischmann.

PRESENTATION

Recently the Sisterhood of Beth Sholom, Mr. and Mrs. Abraham Papernik and Mr. and Mrs. Julius Marcus presented to the synagogue's Talmudic Study Group, which is led by Julius Marcus, four sets of books of the Talmud. In acceptance, Rabbi Dr. David Monson and Rabbi Kirshenblatt expressed deep appreciation.

MERGED

Temple Beth El and Temple Emanu-El in Don Mills recently have merged. Nominees of the combined executive and board, sisterhood and brotherhood were presented for election last Sunday evening.

Last Friday evening, services at Beth El were held in honor of Rabbi B. Silverblatt who served as spiritual leader for the past three years. The choir performed under the direction of Esther Firestone.

Tomorrow evening a farewell party will be held for Beth El.

All future services will take place at Temple Emanu-El under the spiritual guidance of Rabbi A. Bielfeld.

EDUCATIONAL INSTITUTE

The annual educational institute of the United Synagogue Education Commission took place recently. Dr. Nathan Winter, associate professor of Hebrew Culture and Education at the School of Education of New York University, delivered the keynote address. Mendel Green of Beth Sholom chaired the morning session.

Chaim A. Cohen, chairman of the Principals Council, Ontario Region, USED, chaired the afternoon's panel discussion. Shelley Birenbaum, student of Beth Tikvah High, delivered a critical analysis of the Religious School structure.

Greetings were brought by Harold Cohen, vice president for Education of the Education Commission and Rabbi Albert Pappenheim, chairman of the Commission, Ontario Region.

AT SABBATH SERVICE

Dr. Arieh Altman, noted Israeli statesman, will speak during Sabbath service at Toronto's Beth Shalom Synagogue this Saturday morning. Topic: Israel -- Survival or Holocaust?

PARADE

B'nai Israel Beth David Congregation will hold a parade in honor of Israel, Sunday, May 24th.

DRUGS DISCUSSED

A discussion on drugs will be held this Sunday at Beth Tzedec. Speakers are Dr. Lionel P. Solursh, Dr. John Hogarth, Alex W. Warrick, Dr. Harold Kalant, Dr. Reginald Smart, Dr. Richard Katz.

HONORED.-Mrs. Alex Jelinek (just below podium), seen with her daughters as she receives a plaque from Mrs. Maxwell Leroy, convenor, Pioneer Women's Spiritual Adopt-a-Child dinner, held recently at Toronto's Shaarei Shomayim Synagogue. Mr. and Mrs. Jelinek were honored by Pioneer Women for their outstanding participation in this project.

BAR MITZVA.-Eddie Apelowicz, son of Mr. and Mrs. Apelowicz, 26 Stonedene Blvd., Willowdale, Ontario, who recently became bar mitzva.

BITTER HERBS IN VIETNAM.-'NEXT YEAR AT HOME' is the wish of the American Jewish community, which provided Passover kosher foods through the National Jewish Welfare Board (JWB) for these Jewish men in Vietnam. They are shown partaking of the bitter herbs, whose symbolic significance is explained in the Haggadah.

ISRAEL'S ATOM PRODUCT

Jerusalem, JCNS. - Ormat, an Israeli firm, will produce this year the world's first atomic turbo-generator for telecommunications. This was announced by Yehuda Bronitzky, the managing director, on his return to Israel from Europe after finalizing details of an accord with the International Atomic Energy Agency.

The generator, with a power of only half a kilowatt, will run under its own power for five years, and Mr. Bronitzky said it will be produced entirely on the basis of Israeli expertise.

He also said that after the prototype is completed this year, the generators will be made for the IAEA.

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Information pertaining to Kindergarten Registrations in each school area will be distributed shortly by the Public School Principal. Parents who have not received a copy of the Principal's Notice by April 30 should telephone the Principal of the Public School in the area in which they reside.
SEPTEMBER REGISTRATION REQUIREMENTS
(1) Each child MUST have reached his/her FIFTH birthday on or before December 31, 1970.
(2) A birth certificate of documented proof of age will be required for each child being registered.
(3) Parents who do not possess a birth certificate of legal proof of date of birth for a child who is a candidate for kindergarten are requested to obtain same before registration.
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D. L. Tough, Director of Education
Lynn Trainor, B.A., M.A., Ph.D., Chairman.

EZRAS TORAH
A distinguished delegation representing Ezras Torah, the unique charity of Torah Jewry, will visit Toronto during the week of May 10th, 1970. Community organizations are asked to co-operate.

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Juice of 1/4 Lemon
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Bitters, lemon juice and sugar to taste.
Pour into large glass with ice and add soda water.

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1/3 Cherry Heering
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HEBREW CALENDAR
The 11th day of Nisan 5730
Sidra: Mezorah
Candlelighting: Toronto 6:46; Montreal 6:26

New Leadership, New Era

CANADIAN ZIONISM GEARED TO 70's

The second convention of the Federated Zionist Organization of Canada may go down in the history of Jewish communal effort in this country as the beginning of a new era.

For those not too familiar with the makeup of the organized Jewish community, it is pertinent to point out that the Federated Organization of Canada includes *all* Zionist groups in this country: the Zionist Revisionist Organization; Mizrachi-Hapoel Hamizrachi (Religious Zionists); the Zionist Organization of Canada; Hadassah; Ahdut Haavoda; Friends of Pioneering Israel. Each group has an affinity with a political philosophy in Israel. The Zionist Revisionists are orientated upon Herut; Mizrachi is tied in a world union with the National Religious Party; the ZOC is orientated upon the liberal General Zionist parties; Hadassah is independent though sympathetic to some currents on the Israeli scene; Ahdut Haavoda is a relic of the time when its Israeli counterpart was not incorporated with Mapai within the Labor Party; Friends of Pioneering Israel is identified closely with the leftist Mapam.

To bring together all these groups, active on behalf of Israel, into one federation was no mean achievement. Louis Pincus, president of the Jewish Agency of Israel in Jerusalem, the liaison between the Government of Israel and organized Jewry in the free world, is considered the father of this union. There were times when many doubted the future of this strange combination of men committed to different political views and ideologies. Yet, speaking last Tuesday at the United Israel Appeal luncheon, Pincus noted with satisfaction that Zionists in Canada have succeeded in overcoming the traditional Jewish tendency toward ideological hairsplitting, working together for the most sacred task incumbent upon our generation.

Pincus also found it relevant to express confidence in the new administration elected at this convention.

When one remembers that the vast majority of Canadian Jews belong to the Zionist groups making up this federation, such a display of unity augurs well for the forthcoming — nay, immediate — efforts in defense of Israel and promoting Middle East peace facing all of us.
of Israel and promoting Middle East peace facing all of us.

Two events characterizing the convention of the FZOC are encouraging signs for the future: the successful revolt of the young who were numerous in attendance; the election of a new president who considers his mandate to deal with the generation gap.

The revolution of the young was against the so-called key system in electing the leadership of the FZOC.

Officials at the first founding convention were appointed according to the party system and relevant party-strength within the World Zionist Movement. This was abolished after a very difficult struggle and truly democratic process of debate and voting involving hundreds of the close to fifteen hundred men and women who participated in the deliberations at Montreal's Queen Elizabeth Hotel. During this struggle, young leaders such as Aaron Pollack of Montreal and Irwin Cotler of Ottawa emerged on the scene. They succeeded in muffling the political party-influence within the FZOC, again demonstrating that ideological bickering relevant to central Europe at the turn of the century has no place in our North American society. They also have proven that there *are* young men and women dedicated to the battle of our destiny once the trimmings of traditional Zionist feuds have been cut away.

The other important feature of this convention was the election of Hyman Bessin as president of the Federated Zionist Organization of Canada. We are confident he will be assisted enthusiastically by the new deputy president, Nathan Silver, in the realization of the task he announced.

In his acceptance speech, Bessin, a native born Canadian, a long-life Zionist and one who has dedicated his adult life to the promotion of traditional Judaism and integral Hebrew education, briefly formulated his assignment as follows: directing all energies to the young, to those on the campuses, to close the generation gap between the young and old within the Jewish community and impressing the students that Zionism has been the most progressive and most inspiring liberation movement humanity ever has experienced; speaking to Canada in general, to all non-Jews, about what Zionists really believe.

It is understood that recently a public relations committee acting on behalf of all Canadian Jews on matters pertaining to Israel has been reorganized under the leadership of Canada's national Jewish leader, Ray D. Wolfe. We know there will be cooperation on the highest level by the new president of the FZOC in this sensitive area so that the image of Israel be presented to the nation in its true colors and reflecting the glory that is the Hebrew nation.

Thus the new leadership for the new era geared to the '70's will be watched with expectation by Canadian Jews and the people of Israel.

EDUCATION LAGGING

Geneva, JCNS. - Formal Jewish education virtually has come to a standstill in Western Europe, in the view of Stanley Abramovitch, education consultant to the American Joint Distribution Committee.

He was commenting on the fifth survey of Jewish day and supplementary schools in Europe, which has now been published by the "Joint's" education department.

Abramovitch said that there had been a slight increase in the number of children attending 47 full time Jewish day schools in eleven European countries since the last survey in 1965. However, he added, this had been offset by a drop in the number of pupils at supplementary schools, mostly Hebrew and religion classes held at synagogues.

According to the latest survey, only 28,000 of a possible 135,000 children between the ages of six and seventeen attend Jewish day or supplementary schools.

The moment might be "propitious for mobilizing an allout inter-European, fundraising effort on behalf of Jewish education," Abramovitch concluded.

"Hang on a bit longer and we'll try to think of something!"

Daily Telegraph

Alliance marks centenary

By JACQUES MALEH

"This school will sound as a great trumpet to all the scattered sons of Israel. The dream of today will be interpreted tomorrow."—Charles Netter.

In 1858 Charles Netter, then 32 years old, was profoundly shocked by the Mortara case (a Jewish child called Edgardo Mortara, seven, was kidnapped from his parents' home in Bologna, Italy, by Papal gendarmes and later brought up as a Christian). Netter decided to establish an association to fight for the right of Jews to live their own life. Joining with some friends, the young Jew from Alsace founded the "Universal Israelitish Alliance" (later to become the Alliance Israelite Universelle). Its aim was to promote the creation of specifically Jewish schools for the education of Jewish youth.

Netter was a member of the Alliance's central committee and became its representative in Palestine, Turkey, Egypt, Germany and Spain.

After opening a number of Alliance schools in Turkey and Morocco, Charles Netter decided to direct his attention to Palestine, which he first visited in 1868.

In August of that year he held a meeting on Mount Zion with representatives of the various Jerusalem Jewish communities, and told them that the Alliance was determined to improve their conditions of life.

In a report to his colleagues in Paris he stated that he had reached the conclusion that almost the only way to improve the standards of life of the Jews of Palestine was to establish an institution where the young could receive proper agricultural and technical training.

The Alliance's central committee unanimously approved his report and charged Netter with its implementation. After drawing up his plans he contacted the Tukish authorities in Istanbul, with a request for their approval by the Sultan. No land, no school could be purchased or opened in Syria (in which Palestine then was included) without a firman (decree) from the Sultan.

Netter's scheme was favorably received by the Grand Vizier after the Governor-General of Syria had given his approval also.

The firman stipulated that the new school should have at least thirty pupils and that, although it was to be established mainly for Jews, it also should admit pupils of other creeds and nations.

The selection of the site for the school was left to Netter's own discretion and he chose an excellent tract of 480 acres close to the port of Jaffa, on the road to Jerusalem.

The concession was registered in the name of the Alliance Israelite Universelle to which the entire estate and property belonged. The school was named Mikve Israel and in his diaries Theodor Herzl, founder of political Zionism, said that this meant "The hope of Israel; the ingathering of Israel; the purification of Israel from its economic dross."

On April 13, 1870, Mikve Israel was opened despite considerable opposition from certain Jersualem Jews.

Two years later, in 1872, the school had fifteen pupils coming from Palestine, Rhodes, Aden and Cairo. The majority were Sephardim between 14 and 18. Netter was the school's director and he had a staff of eleven: an assistance manager; a school teacher; a farm superintendent; two farm boys; a gardener, carpenter, farrier, shoemaker, mason and cook.

Of these three were Protestants, including the farm superintendent; two, Moslems; three, Catholics; three, Jews, including the assistant manager, Mr. Shamash.

By 1873 Netter finally triumphed over the prophets of doom. In September of that year Mikve Israel achieved an enrolment of thirty pupils, the minimum required by the Sultan's firman.

But he was not destined to live to see the enormous expansion of Mikve Israel. Charles Netter died in 1882 at the age of 56 after a lifetime devoted to bettering the conditions of his fellow Jews wherever he could in France and overseas. He is buried on the grounds of the school.

Meanwhile the school went from strength to strength until today it has a total of 780 students, boys and girls between 14 and 18. They not only are taught all about agriculture. There are courses in Hebrew and French and a full range of sports and other activities.

Today Mikve Israel is run by a board made up of representatives of the Alliance and the Israeli Government. A former director-general of the Ministry of Agriculture, Yosef Efrati, is chairman of the school board.

The Jewish Colonization Association (ICA), which always has shown great practical interest in all Alliance educational projects, continues to make a substantial contribution towards the cost of running Mikve Israel.

To mark the schools' centenary, the Alliance Israelite Universelle will be holding a congress of its "Friends" from all over the world at Mikve Israel in June. In the chair will be Professor Rene Cassin, president of the Alliance and Nobel prize-winner.

ASK THE RABBI
a JCNS featurette

Who were the Karaites? Do they still exist?

The name *Karaim* (or *Bene Mikra*) clearly comes from the root *kara*, "to read" or "to call." The name generally refers to the group which accepts only the Bible ("that which is read") as authoritative, while rejecting the (originally oral) rabbinic tradition. But it has also been suggested that the name means "those who issue a call," i.e., to a different form of Judaism from the rabbinic.

In practice it was not really possible to construct a viable religion on the basis of the biblical record alone and the Karaites evolved their own traditions of biblical interpretation. The founder of Karaism is said to have been Anan b. David in the second half of the eighth century. However, this simplistic view is rejected by modern scholars, who argue that it is impossible for the Karaite schism to have emerged solely through the activities and personality of one man.

All the evidence goes to show that, in fact, Karaite groups, of which there were many, trace their ideas to a far earlier period. Many Karaite ideas and teachings are found, for example, among the Sadducees and Boethusians, who flourished as early as the period of the Second Temple. We have rather to think of anti-rabbinic views enjoying a long subterranean existence until they emerged in the Karaite movement.

Naturally the Karaites paid a good deal of attention to the study of the Bible, and this served as a stimulus to rabbinic Jews to engage in biblical exegesis. Saadia Gaon was a determined opponent of the Karaites and Abraham Ibn Ezra's famous commentary to the Pentateuch contains anti-Karaite polemics.

A well-known illustration of how Karaite interpretation differs from the rabbinic is with regard to the Sabbath laws. Strict Karaites understood literally the verses "Let no man go out of his place on the seventh day" *(Exodus 16, 29)*, and "Ye shall kindle no fire throughout your habitations upon the Sabbath day" *(Exodus 35, 3)*. Accordingly, they considered it forbidden to leave one's home on the Sabbath and to have light or hot food in the home on that day. Rabbinic interpretation, of course, has toned down the severity of these commandments. The Karaites also extended greatly the list of forbidden degrees of marriage.

Before the war it was estimated that there were about 12,000 Karaites still in existence, most of them in the Crimea. There is a Karaite community in Israel today. Its members are currently engaged in a struggle with the rabbinate for State recognition of their right to be guided by their own legal system.

KREMLIN'S ENTANGLING ALLIANCE

BY WALTER LAQUEUR

How far are the Soviet leader likely to go in their involvement in the Middle East conflict? Although escalation has proceeded one stage further, the Russians continue to move very cautiously. Their latest step, the introduction of SAM-3 (or to use the Nato designation, "Goa") missiles, will be at most a temporary palliative for them. The SAM-3 no doubt will present temporary difficulties of a technical character to the Israelis, but they are unlikely to tilt the balance decisively in the war of attrition decided upon by Egypt with the Soviet Union's blessing.

The basic assumption in Cairo and Moscow was that massive shelling along the ceasefire lines and occasional raids, while not producing any dramatic military results, would constitute an intolerable strain on Israel's manpower and economy. Perhaps it also was thought that, once the Egyptians had achieved local superiority, a bridgehead could be established on the other side of the Suez Canal without excessive risk. These expectations have not been fulfilled, since they were based on a miscalculation of the probably Israeli reaction. After some initial setbacks Israel regained the military initiative.

Nor has the war of attrition worked in Egypt's favor from an economic point of view. Five years ago, Egyptian industrial output was 20 percent higher than Israel's; today Israel leads Egypt by 20 percent. At the same time, the burden on the Soviet Union has grown rapidly. Soviet arms deliveries to Egypt since 1967 are valued at more than $3,120 million (including the probable cost of the new SAM-3), and those to Syria, Iraq, Sudan and other Arab countries at a further $1,245 million.

The more sophisticated an arms system, the more expensive it is. A single SAM-2 missile (which has not proved too effective) is believed to cost about $65,400 -- more than the total average yearly income of 500 Egyptians. Egypt has admittedly not had to pay for these arms, as President Nasser has confirmed on various occasions. But from the Soviet point of view, this constantly growing expense, while not intolerable, is bound to raise searching questions. For the Soviet position in the Middle East today is no stronger than it was three or five years ago, although it has become infinitely more costly to maintain.

The "Sovietization of the Egyptian Army" to which Moshe Dayan, the Israeli Defence Minister, recently referred, actually began many years ago, not with Moscow's decision to send SAM-3 missiles to Egypt. So far as Nasser is concerned, the point of no return may have been reached a long time ago. From the Soviet viewpoint, there have been diminishing returns from Russia's involvement with Egypt.

Since the establishment of a Soviet air umbrella over Egypt's cities and also, perhaps, over the Suez Canal is not likely to bring about a radical change in the situation, there will be new Egyptian demands for Soviet help within the next six to twelve months.

— (cont. on page 4)

LETTERS TO THE EDITOR

BURLESQUE

Dear Editor:

The bacchanalion celebration of a boy's bar mitzva was described in great length in the social pages of Toronto newspapers. I noticed, however, that the reporters had great difficulty keeping a straight face.

Commenting on this particular event (Commentary, April 3rd), The Canadian Jewish News hit at the heart of the matter.

It appeared that the only missing item from the revelry were a few exotic belly dancers to add class. It was, in all its gaudy splendor, a Wayne and Shuster sketch rather than a religious observance.

There is, sad to say, a burlesque element taking over bar mitzva celebrations, presenting a parody in what is considered a religiously significant day in a boy's life. This important event has been lost in the extravagances of the nouveaux riches.

The simplicity of the occasion brings fond memories to mind and in no way would I plan otherwise when my three sons face this day. I believe that a major share of the blame rests on the shoulders of our rabbis who have remained silent in front of all the nonsense now being perpetrated. And speak out they must against the new motto of our fellow Jews which goes: anything you can do, I can do better.

Some families would rather face bankruptcy by spending beyond their means in order to emulate their friends and impress the world instead of honoring the occasion by doing something within the boundaries of good taste.

We have left ourselves open to ridicule by insisting on perpetuating fads which are a mockery of so important a day. The definition of moderation is freedom from excess. And to those still inclined to listen and take notice, it may be a good definition to carry around.

Harry Schiller
Willowdale, Ontario

SHOCKED

Dear Editor:

I was happy to note the article, The Royal Bar Mitzva (Commentary, CJN, April 3rd).

We also were shocked and sorry to read about it. I had heard of such excesses as circus decor, Eiffel Towers and Grey Cup themes and always thought it funny. But when you see it with photographs of actual people, it's inconceivable.

I think the worst of it was wearing the golden crown with the Star of David. That was sad. In this respect I disagree with you. Even at thirteen a person should have an idea of what is becoming and reasonable.

While having money is obviously not a guarantee of good taste, I sincerely hope you're wrong and that Royal Bar Mitzvas will not become a fad. Rather, this should serve as a warning to us all that everything should be done in moderation.

Mrs. Mannie Hershberg
St. Catharines, Ontario

KEEP SMILING

TOUGH SALE

Shadchan: "Have I got a girl for you! She comes with a dowry of ten thousand rubles."

Young man: "That sounds interesting. Let me see her picture."

Shadchan: "Sorry, but with a ten-thousand-ruble dowry we never show pictures!"

EXPLANATION

Auntie was explaining why she never married:

"I have a dog that growls, a fireplace that smokes, a parrot that curses and a cat that stays out all night. So tell me, what do I need with a husband?"

COMPARISON

A man, boarding a train, sat down opposite a beautiful woman. But his reaction was quite strange. Every time he looked at her he muttered, "Feh!"

Another passenger sitting nearby became annoyed. "Mister," he protested, "that woman is gorgeous. Why do you keep looking at her and saying 'feh?'

"I'm not saying that to her," replied the grumpy man, "It's just that every time I look at this attractive lady I can't help thinking of my wife. Feh!"

CLEANER THAN CLEAN

"Have I got a sanitary wife! A real fanatic! She's the only woman in the whole city who washes the garbage before taking it outside!"

NO ONE'S FAULT

"Nobody introduced me to my wife. We just happened to meet. I'm not blaming anybody!"

Sermon for the week

HAD GADYAH

The closing hymn of the Seder, *Had Gadyah* "One Kid," has been variously interpreted. Rabbi Jonathan Eybeschutz and others have interpreted it as a hymn of God's providence. God is forever manifest in the history of mankind. Israel, "the kid," redeemed by God from Egypt through Moses and Aaron (the two zuzim), succumbs to a mightier empire, which in turn is defeated by other empires, and so on, until God's rule of justice shall triumph.

The cat in this hymn is interpreted as Assyria; the dog, Babylonia; the stick, Persia; the water, Greece; the ox, Rome; the slaughterer, the Moslems; the angel of death, the European nations. But the Holy One of Israel will finally stamp out all tyranny, deliver all His children from oppression, re-establish the principle of justice, and inaugurate the age of peace among all nations. The Seder, symbolizing humanity's love of freedom, thus ends on a hopeful and joyous note.

There is another interpretation: the two *zuzim* (coins) refer to Moses and David, both shepherds. Why was Moses chosen to be the leader of the Children of Israel? When God saw Moses was so kind that he carried a tired lamb in his arms, He made him the shepherd and leader of His people.

David was likewise chosen to be King because he too was a kind shepherd. He separated the younger from the older sheep when the weaker were unable to keep pace with the stronger. David loved his flock and played melodies for them on his flute: one to summon them to pasture; another to entertain them; a third to gather them together and bring them back to the fold.

In the *kriat shema*, the prayer before going to bed, Moses is said to be at the right of the angel Michael; and David at the left of the angel Gabriel.

Moses gave us the Torah; David, the State; and both are essential for the preservation of the Jewish people and the development of their spiritual heritage.

PROVOKE ARABS TO HUNGER STRIKE

Tel Aviv. - Eighteen Arabs most of them holding Israeli nationality, have staged a hunger strike in Damun prison. They are demanding that they either be brought to trial or released.

They are being held in administrative detention under the Emergency Regulations introduced by the British Mandatory authorities in their fight against the Haganah and pre-State Jewish leadership.

Shlomo Hillel, the Police Minister, said last week that administrative detention was a perfectly legal process which could only be challenged by the Knesset in the form of new legislation.

One report said the hunger strike lasted only 48 hours, but it was not clear whether all the prisoners had ended their strike or had done so voluntarily.

The authorities had warned that prisoners would be fed forcibly if prison doctors found that their health required this.

Among those involved were a lawyer whose brother fled to Lebanon; Fawzi El-Asmar, a poet and editor of a Mapam newspaper for Arabs, who has been detained since his brother and sister were arrested on suspicion of being involved in security offences last autumn; Ibrahim Farid Janaim, a notable from the Israeli village of Baka el Garbiya, who had been active on behalf of the National Religious Party, and others who have not been charged with any precise crime.

EMINENT STATESMAN DISCUSSES VITAL ISSUE.-Dr. Yaacov Herzog (center), Israel's roving ambassador, who spoke this week in Toronto on behalf of the 1970 United Jewish Appeal. He is seen here in discussion with Sam Sable (left) and Meyer W. Gasner, community leaders. Herzog also delivered the main address at the U.J.A. conference in Montreal, Monday evening.

Soviet SAM-3 missiles displayed in Moscow recently

KREMLIN'S ENTANGLING ALLIANCE

(cont. from page 3)

Like good chess players, Soviet policy makers are no doubt trying now to anticipate their future moves. Massive military intervention would be, in theory at least, one way to solve the problem. But this is ruled out for a variety of reasons. It would be possible if America, through lack of interest or because of internal weakness, were to decide to write off the Middle East. But this also would involve the future of Western Europe and a decisive change in the global balance of power, and is not a realistic assumption.

To be effective, intervention in the Middle East would have to be on a massive scale; Soviet military planners never have forgotten the Finnish trauma of 1939. A war against a determined enemy with superior combat experience would make it necessary to dispatch many divisions as well as substantial naval and air forces. If a small expeditionary force could do the trick, the temptation would be great to "teach Israel a lesson." But since this is not feasible, full scale Soviet intervention is ruled out during the foreseeable future.

There is a point beyond which Soviet leaders are unlikely to go in their involvement in the Middle East. They have been moving step by step towards this point, but they will not go beyond it unless the rational element in Soviet calculations is discarded altogether.

The present Soviet dilemma in the Middle East is the logical outcome of the policy pursued in the region of the USSR for many years. Moscow will not press for a lasting settlement since this would make their presence in the Arab countries unnecessary. On the other hand, it does not want a full scale war. To keep the Middle East in an uneasy state of limited military conflict is a most delicate operation involving a great many factors over which the Soviet Union has little control. As a result there is a permanent danger that the situation will get out of hand.

The present crisis has come at an inconvenient moment from the Soviet point of view. There are serious economic problems on the domestic front not insurmountable but involving stringent economies. There are also indications of dissension among the top leadership. Relations with China are going from bad to worse. The immediate danger of revolt in Eastern Europe has passed but there is no one to be relied upon in that part of the world except the faithful Ulbricht of East Germany and the Bulgarians. Not much substance is likely to emerge from the negotiations with the West Germans and the drive for a European security conference because Moscow expects concessions from Bonn without any real quid pro quo.

Russia wants to achieve both an American exodus from Europe and the prevention of West European unity -- an ambitious enterprise even less likely to succeed if the Soviet Union should become heavily involved in the Middle East conflict.

Inside the Middle East itself, the Soviet Union has a major vested interest in the future of the Persian Gulf area, soon to be evacuated by the last British troops. In view of the need to import oil in the 1970s, this area soon may figure more prominently on the list of Soviet priorities than the Eastern Mediterranean. But there are commitments to Egypt and Syria and there is the question of prestige. Having become so deeply engaged, there is no easy way out of their predicament for the Soviet leaders. They cannot simply cut their losses. It will be their aim in the years to come to achieve a maximum of political effect in the Middle East while investing a minimum of military and economic aid. But this is easier said than done.

Soviet global policy now has reached a point where it is bound, inevitably perhaps, to repeat some of the mistakes committed by the Western Powers in the past. By entering into too many commitments in different parts of the globe, by being unwilling to reach real compromises, by trying to achieve too much too quickly, they are likely to suffer setbacks and to neglect the real danger zone -- China.

They are only slowly beginning to realize that spheres of influence, nineteenth-century style no longer are much of an asset. Egypt, to all intents and purposes, is now a Soviet sphere of influence. What would be the likely result of the acquisition of a few more such spheres of influence by the Soviet Union? What can she make of allies who one week in Moscow swear eternal friendship and the next, in Peking, proclaim that they are the greatest admirers of Chairman Mao? These and similar questions are bound to come up when the Soviet leaders re-examine the consequences of what Thomas Jefferson once called "entangling alliances."

ZIONISTS ELECT

(cont. from page 1)

Members at large, Irwin Cotler, Montreal, Nachum Wilchesky, Montreal; Max Goody, Toronto; Max Federman, Toronto; Menashe Broder, Montreal; Miss Ruth Wolfish, Toronto; Ben Milner, Montreal, Dr. Leon Kronitz, Montreal; Dr. John Secter, Vancouver, Leonard Flanz, Montreal; Philip Greenberg, Montreal; Manny Rotman, Toronto; Israel Nachshen, Montreal; Mrs. William Flegg, Montreal; Ephraim Dimant, Toronto.

Israeli Minister of Social Welfare, Dr. Josef Burg, addressed the 800 delegates at the official opening of the convention.

He declared "Israel has never asked any Western state to fight at her side, but the Western powers, if they are interested in avoiding war in the Middle East, have a moral duty to supply Israel with arms for her defence. . .a strong Israel will deter Nasser from starting a war."

Dr. Burg went on to praise Israel's young people and stated that Israeli youth are a shining example to the world by their way of life, which is contrary to the general rebelliousness among youth of the Western world. Declaring that Israel is still in need of professional manpower, he said, "I hope that young Jews who are disenchanted with the affluent society will come to us and find the satisfaction they seek.

Other major speakers at the convention included: Ephraim Evron, Israeli Ambassador to Canada; Arieh L. Pincus, World Chairman, Jewish Agency Executive and Zalman S. Shraggai, former mayor of Jerusalem.

The F.Z.O.C., founded in April 1967, brought together six Zionist groups and three women's associations of varying ideologies. Included are: Zionist Organization of Canada; Hadassah-Wizo; Labor Zionist Movement of Canada; Pioneer Women's Organization; Mizrachi Hapoel Revisionist Organization of Canada; Mizrachi Women's Organization; Zionist Revisionist Organization of Canada, Friends of Pioneering Israel and Achdut Ha'Avoda Poale Zion.

At a meeting of Canada's United Israel Appeal, held after the Zionist convention, Jacob M. Lowy, Montreal philanthropist, was reelected chairman of UIA.

CANADIAN ZIONISM

An analysis in depth of the trends in Canadian Zionism and the problem of youth participation based upon the convention of the FZOC that just concluded deliberations in Montreal will be published in The Canadian Jewish News next week. The convention closed after the deadline of the issue.

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TORONTO WOMENS NEWS

ATTENDED DINNER

More than three-hundred members and contributors attended pioneer Women's Spiritual Adopt-A-Child dinner last Thursday at Shaarei Shomayim Synagogue. A highlight was the presentation of a plaque honoring Mr. and Mrs. Alex Jelinek in recognition of their dedicated service to the children of Israel.

Mr. and Mrs. Louis Sharp donated money and land in Herzlia Beth for an establishment for immigrants during their initial six months' residence in Israel. This contribution will be arranged in cooperation with Pioneer Women -- Moetzet Hapoalot.

DESERT LUNCH

Beth El Sisterhood held a desert luncheon last Tuesday. Invited were twelve neighboring churches. Guest speaker was Alan Borovoy of the Civil Liberties Association. Topic: The Right to Protest.

REPORTS ON TRIP.-Dr. Ralph Halbert, president, Toronto Chapter, Canadian Friends of the Hebrew University, who is seen delivering a report on his recent trip to Israel where he attended sessions of a meeting of the University's Board of Governors in Jerusalem. During the evening, Dr. Hayyim J. Cohen (left), spoke on: The Facts About Jews in Arab Countries. Mrs. Arnold Finkler (far left) introduced the speaker; Lionel Schipper (right), Chapter vice president, thanked Dr. Cohen.

RABBINICAL COUP IN JERUSALEM

Jerusalem. - A group of senior Ashkenazi rabbis in Jerusalem has become restless at the long delay in electing an Ashkenazi Chief Rabbi for the capital and has embarked on its own campaign to force the issue.

Recently 28 of them met at the home of the octogenarian, Rabbi Aharon Chajes, and declared Rabbi Yaacov Bezalel Zolti, a 50-year-old member of the Chief Rabbinate Council, Ashkenazi Chief Rabbi of Jerusalem.

Rabbi Chajes said that a wider gathering of leading citizens would have to be held to confirm the nomination.

Commenting on the meeting, Rabbi Dr. Yaacov Vainstein, chairman of the Jerusalem Religious Council, noted wryly that it had been held on April 1. He added he could not understand the reason for it because the Council was in the process of beginning the lengthy process of electing a Chief Rabbi of Jerusalem.

The post has been vacant since the death of Rabbi Zvi Pessah Frank nine years ago. Dr. Vainstein said that a preparatory committee, comprising representatives of the Jerusalem Religious Council and city council, would "shortly" be set up.

He hoped that the election might take place within 12 months.

The spokesman of the Ministry for Religious Affairs denied all knowledge of the Chajes meeting and said that, in any case, its decision could have no legal validity.

Town rabbis are elected by a joint committee on which the religious and municipal councils and the principal synagogues of the town are represented equally.

It is understood that the delay in Jerusalem has been due in part to the feeling of the Ashkenazi Chief Rabbi of Israel, Rabbi I. J. Unterman, that he adequately fulfils the role of Chief Rabbi of Jerusalem, by virtue of his residence here.

His Sephardi colleague, Rabbi Itzhak Nissim, likewise resisted the election ten years ago of Rabbi Eliahu Pardes as Sephardi Chief Rabbi of Jerusalem.

HUMAN RELATIONS

AT LAST, MR. RIGHT

DR. ROSE N. FRANZBLAU

QUESTION: When I was 18, I became involved with a boy I thought I loved. Once we became intimate, he started putting off our marriage further and further. I had an abortion.

When I finally had the courage to break it off, I went through a terrible period of guilt. It took me a long time to believe anything that a boy would tell me, for I felt that all boys wanted to use a girl to prove their virility.

Six months ago, I met someone that I now love. He is honest, sincere and thinks of all ways to make me happy. He asked me to marry him.

He, however, does not know of my past experience, and I'm so afraid to tell him. I don't want to lose him and yet he is too great to be deceived in any way. I want our marriage to be right, but I don't think I could stand another disappointment.

ANSWER: In a pre-marital affair, the one who does the rejecting is the one who feels most guilty.

But the guilt, after the girl has broken up with the man, stays on not so much because she feels she has violated any moral or ethical precepts which have been taught her, but rather because she has used the man to make her feel more of a female.

The guilt may then crop up later and make the girl reveal her secret to the man she loves and has married. It may be through a slip of the tongue, an expression of the face, or by some inhibition in their love-making, when it begins.

The self-revelation is also a way of testing the relationship, to see if the new man in her life will accept her, even if he wasn't the first. Sometimes it comes out in answer to the boyfriend's talking about his former girlfriend, or the girls he dated. To show him that she, too, was wanted, this fact is revealed circuitously, or sometimes openly and directly. If the girl feels the relationship is coming to an end, she may reveal this about herself to provide a good rationale for being rejected. Then, when the boyfriend stops seeing her, it is because he is hurt and jealous, and not because he doesn't love her any more.

Sometimes a girl controls the wish to reveal the secret until after she is married. The reason given for withholding the fact until then is the great love she has for the husband, and the fear that he might have rejected her if he were told beforehand. The husband soon begins to see this as a disloyalty to him, even though she didn't know him at the time.

* * *

In a situation like yours, if the man has made no sexual overtures, then the girl is sure that he would disapprove of premarital sex. As far as the man is concerned he sees it as a sign of great love to control his desires until they get married. However, if the man has made overtures and been rejected, when he finds out his sweetheart has had a previous affair, his respect for her may now be turned into anger and distrust.

That this bothers you to the extent that it does suggests that you want to tell this man you love about your previous experience, and are ready to do so. You must, however, be prepared for a reaction of surprise and hurt, disapproval and anger. But then, after the first shock, if your love for each other is great enough it will surmount any difficulties that arise.

If the relationship continues, it would be of great help for both of you to talk this out with a marriage counselor. Then, when you do enter into marriage, neither of you will bring into it ghosts of the past that are of no relevance to your future life together.

WOOING MORPHEUS

by Ruthie

They say you can't sleep so well when you grow older. Nu, I don't sleep too well, but who wants to admit to age?

I've tried every gimmick in the book to sleep but oif tzellukhess (just for spite) nothing works.

Lately I've tried an opposite approach. I go to bed with the bedroom lights blazing. Of course, I can do that when I'm alone in the room. But if I fall asleep, who cares if Ned turns the lights out?

It worked for awhile. Now I'm immune.

* * *

Reading helps a little. I always feel drowsy when I want to read something. Before I know it, my head droops, my lids become heavy and I'm in a drimml (nap). Just when I'm probably most comfortable, the kids swoop upon me and shout,

"Ma, quit snoring!"

This offends me no end. I, snoring? Impossible.

"Yeah?" they quip. "Try listening to yourself sometimes."

So I have to squelch my most comfortable way of sleeping.

* * *

Another way sleep comes upon me is when I just throw myself crosswise onto the bed, spread and all. With my outstretched hand as a prop, I can doze off one-two-three.

But when I go all out and deliberately prepare for bed, that's when going to sleep is hardest. You'd think, with a plumped up pillow or two and a cozy blanket sleep would come quick as a wink. A nekhtiger tug (yesterday's day)! That's when you're afraid you'll mess your hairdo, you'll get cream all over the bed, the leg cramps'll get you in your most relaxed position, the phone will ring, a brat will cry -- nightmares will come your way.

So how do you get some shuteye?

* * *

I can snooze best right after a meal. And not in bed either but right at the kitchen table. I cross my arms, lay my head down and there I am in slumberland.

It could be just for two minutes. But it's tahka (really) so refreshing. Until you're fully awake. Vay, vay, do your shoulder blades and backbone ache when you try to straighten up! A total loss the whole nap.

* * *

Another time I like to sleep is when I have to do something and hate to. (You figure it out.) Like, I'll play for time, think of everything but what's necessary and -- bingo, I'm off like a light. Still it doesn't help much because my subconscience bugs me.

* * *

A good bet is the idiot box. Merely a turn of the knob, and I'm out. Sometimes that could be very frustrating because when I'm really interested in a program, I've missed the best part and don't know what's coming off.

* * *

There are so many ways of wooing sleep. But if it's conventional, it's not for me.

(Copyright North American Press, 1970)

Art exhibit

Prints including artist Jean Townsend's Jerusalem Cherry Suite and sculpture, by John Lim, will be sponsored at an exhibition at Toronto's Learning Resource Center, on display from next Thursday evening, April 23rd through May 8th.

It is sponsored by Limited Editions, Toronto, of which Jean von Karstedt is president.

RADIANT BRIDE AND GROOM.-Miriam Goodman, daughter of Mr. and Mrs. Apelwicz, 26 Stonedene Blvd., Willowdale, Ontario, who was married recently to Kenneth Goodman, son of Mr. and Mrs. I. Goodman of Toronto.

CAPTURE TERRORISTS

Jerusalem, JCNS. - Thirteen members of an Arab terrorist gang alleged to be responsible for a number of attacks in the Hebron area, including the murder of Mrs. Barbara Ertle, a 31-year-old American pilgrim, in a bus last month, have been captured in Hebron and Jerusalem.

Israeli security men have also seized in Bethlehem 37 members of another gang before they could put into operation the acts of terrorism they had planned.

During their searches, security men found a number of caches of arms which had been smuggled into the area from across the River Jordan.

Recipe of the week

Matzo Farfel Muffins

2 cups matzo farfel
3 tbsp. matzo meal
3 eggs, beaten
1/3 cup seedless raisins
1 t. salt
1 tbsp. chicken fat
1/4 t. cinnamon

Soak farfel in cold water 5 minutes; drain well. Add remaining ingredients and mix thoroughly. Bake in greased muffin tins in hot over (425) for 30 minutes.

From: Recipes Are Tasty Published by Toronto Women's ORT

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HOLD CONFAB

Jacob M. Lowy,
National President of the United Israel Appeal of Canada Inc

The Canadian Mizrachi-Hapoel Hamizrachi Movement scored a success at its annual conference last weekend at Montreal's Queen Elizabeth Hotel, according to a statement by the Zionist Religious office.

More than 200 delegates converged from all parts of the country. Dr. Yosef Burg, Israeli Minister of Social Welfare, former Jerusalem Mayor S. Z. Shragai and Rabbi S. M. Zambrowsky, international chairman of Mizrachi-Hapoel Hamizrachi, were guest speakers.

Dr. Burg stressed that the National Religious Party continues its full support to the Israeli Cabinet dedicated to the defense of the homeland.

Shragai emphasized the optimism of the Israelis. He urged Mizrachi members to continue to promote religious Aliya.

Rabbi Zambrowsky, on behalf of the Merkaz Olami, reported on the progress made by Mizrachi in its role in the political, social and cultural life in the country. Bar Ilan University, he said, has proven to Jews the world over that Mizrachi and all religious Jews who give it their confidence have assumed the responsibility for the renaissance of our people as a nation of Torah and culture attuned to the '70s.

Rabbi I. Witty

Other speakers included: Chaim Bessin, Ottawa; Kurt Rothschild and Nachman Sokol, Toronto; Rabbi Marvin Hier, Vancouver; Rabbi Abraham Postone, Calgary; Rabbi Morton Green, Hamilton; Mrs. William Flegg, president, Mizrachi Women of Canada; Yoram Levy, B'nei Akiva; Rabbi Benjamin Hauer, national executive director, Mizrachi-Hapoel Hamizrachi of Canada; Rabbi Irwin E. Witty, Toronto; Rabbi Daniel Levine, Halifax.

Kurt Rothschild

Officers are: Rabbi S. M. Zambrowsky, Joseph Wolinsky (Winnipeg), Meyer Gasner (Toronto), honorary presidents; Joseph Drazin, president; Messrs. Jacob M. Lowy, Erwin Samson, Baruch Goldstein (Montreal), Myer Drazin (Ottawa), honorary vice presidents; Nachman Sokol, Kurt Rothschild (Toronto), Solly Urman, Bernard Sternthal (Montreal), vice presidents; Hyman Bessin (Ottawa), Gershon Stern (Montreal), treasurers; Nathan A. Levitsky, Q.C., Montreal, secretary. Regional vice presidents are: Louis Drazin, Montreal; Rabbi Irwin E. Witty, Toronto; Saul Sigler, Toronto; Rabbi Daniel Levine, Halifax; Rabbi Morton Green, Hamilton, Rabbi Marvin Hier, Vancouver; Rabbi Abraham Postone, Calgary; Philip H. Kravetsky, Winnipeg; Dr. Jack Siminovitch, Montreal; Dr. Samuel Rubin, Montreal.

Saul Urman

A national executive committee was elected consisting of fifty delegates.

WILL ADDRESS MASS RALLY.-Abba Eban, Israel's Minister of Foreign Affairs, who will address Montreal Jewry in a freedom rally on behalf of the State of Israel, Sunday, May 17th, at the Montreal Forum. Samuel Bronfman, president of the State of Israel Bonds, Canada, will be rally chairman.

TO BE HONORED.-Manny Wilk, president of the Chevra Shaas Adath Jeshurun Hadrath Kodesh Congregation in Montreal, who will be honored at a testimonial dinner, in conjunction with the Montreal State of Israel Bond program, Sunday, May 3rd, as was announced by Sam Ross, dinner chairman. Gen. S.L.A. Marshall of the United States Army will be guest speaker.

TOUR PARTICIPANTS.-A group of Canadian Youth workers and educators which attended a seminar in Israel recently under the auspices of the Youth and Hechalutz Department of the Jewish Agency in Jerusalem.

Participants after their arrival in Israel by El Al Airlines are: (Standing, left to right) Rabbi Chaim Feuerman, educational director, Hebrew Academy, Montreal; Les Marks, executive director, YM-YWHA, Winnipeg; Mrs. Les Marks; George Kantrowitz, research associate, Allied Jewish Community Services, Montreal; Mrs. Shirley Kantrowitz, director, Herzl Health Center, Montreal; Ted Quint, student Zionist Organization, Montreal; Mrs. Ted Quint; Mrs. M. Lichter; Dr. M. Lichter, Jewish General Hospital, Montreal; Sy Bekoff, director, Y Country Camp, Montreal; Edward Rosenthal, program director, Ottawa Jewish Community Center; Michael Yarosky, director, Snowdon Branch Montreal YM-YWHA; Norman Fisher, Teen and Young Adult Division, YM-YWHA Montreal; Ted Baker, executive director, Federated Zionist Organization of Canada, Eastern Region; Seymour Berish, Association of Americans and Canadians for Aliyah.

In the forefront (l. to r.): Leon Hochglaube, director, Green Acres Day Camp, Quebec; Myer Bick, national director, Student Zionist Organization; Marvin Cohen, Teen Division head, YM-YWHA Chomedy; Mrs. Sylvia Horwich; Herb Horwich, national director, Canadian Young Judaea.

Not pictured: Zalman Zmit, adviser, Student Zionist Organization, McGill University; Sam Hoffer, Youth consultant, Canadian Jewish Congress.

TELLS HAIFA WORKERS, ISRAEL WILL SAFEGUARD ITS RIGHTS TO AIR AND SEA TRAFFIC.-General Ezer Weizman (right), Israel's Minister of Transport, talks to dockworkers in, Haifa, the countries largest port.

RABBIS RULE ON COHABITATION

Tel Aviv. - Religious courts in Israel have recently taken a number of decisions which have the effect of law -- including one which negates the traditional Jewish view that the act of sexual intercourse amounts to a declaration of marriage.

The Tel Aviv religious court was asked by a girl to halt the marriage of her former boy friend to another girl, arguing that he already had consecrated his "marriage" to her by an act of intercourse (kidushin al yedei biya).

The court rejected her plea, however, on the ground that biya (intercourse) today does not amount to a legal wedding and could not be considered justification for a rabbinical bar on the young man's marriage to the other girl.

Any other decision would have created endless complications and avalanche of lawsuits.

A JEW IS A JEW

The Supreme Rabbinical Court in Jerusalem annulled a decision by the Haifa religious court by restating the principle that a child born to a Jewess is automatically Jewish.

Their ruling sprang from the case of a woman from Russia who, on her arrival, registered herself as being of Russian nationality. Later she submitted evidence that her mother had been Jewish.

A relative in the Soviet Union -- a Red Army general -- sent a copy of her birth certificate confirming this. Her non-Jewish father had expelled her from her home during the Nazi occupation when she was only twelve.

However, the three rabbis of the Haifa religious court ordered that she and her two sons should undergo formal conversion, on the ground that she had been brought up in a non-Jewish house and that neither she nor her children were automatically to be considered Jews because her mother was Jewish.

They found halachic justification for this verdict, but were themselves willing to undertake the conversion of the woman and her two sons without undue delay.

The woman appealed against their ruling on the basis that her sons always had considered themselves Jewish and that a process of conversion would cause them serious mental suffering. The Supreme Religious Court has upheld her view.

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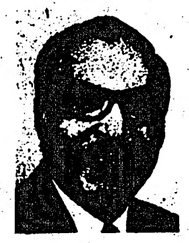

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CANADIAN JEWISH CONGRESS urges that the following prayer be read at the Seder of every Canadian Jewish household.

The leader of the service adds the following comments when distributing the matzoh after the blessing over the matzoh. He lifts a matzoh, sets it aside and says:

THIS IS THE MATZOH OF HOPE

This matzoh, which we set aside as a symbol of hope for the 3 million Jews of the Soviet Union, reminds us of the indestructible link that exists between us.

As we observe this festival of freedom, we know that Soviet Jews are not free to learn of their Jewish past, to hand it down to their children. They cannot learn the languages of their fathers. They cannot teach their children to be the teachers, the rabbis of future generations.

They can only sit in silence and become invisible. We shall be their voice, and our voices shall be joined by thousands of men of conscience aroused by the wrongs suffered by Soviet Jews. Then shall they know that they have not been forgotten, and they that sit in darkness shall yet see a great light.

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PASSOVER GREETINGS

FROM MANISCHEWITZ

the lively arts

THEATRE MUSIC FILM

by D. COHN

* Lou Jacobi, on Broadway in a new comedy, Norman, Is That You?, left Canada in 1951. His rowdy characterizations have struck a responsive chord there ever since. He is recalled by his roles as the bombastic father in, Come Blow Your Horn, the zany movie mogul in, Fade Out -- Fade In, and as the American tourist in, Don't Drink The Water. By now Jacobi has been typed as a funny man.

"I don't mind being typed," he says. "I could play Falstaff if I quit what I was doing for a year and went to Stratford and learned to carry a sword, but I just don't feel the urge. Other actors, of course, have different ambitions, they must play Hamlet or they must play Richard the Third. I never had that feeling, thank God!"

Four years have passed since Lou last performed in Canada. "They don't call, so I don't go. Why don't they call? I don't know. Maybe they think I'm busy all the time. I am, but I wouldn't mind doing something if they'd call. The CBC asked me up several years ago to do, The Firebugs, and it was wonderful to work there again."

Lou prefers theater to making movies. "For me the stage is a natural. It's what I call the one take. The curtain comes up at 8:30 and goes down two hours later. In a film, you sit around from six o'clock in the morning all ready to go and sometimes you don't even get called. Actually you're paid for waiting when you're in a movie. In a movie a scene that was supposed to take five minutes to shoot can end up taking three hours because of retakes or close-ups or such. On stage, you come out that night and that's that."

Lou comes right out about his acting techniques. "You either got it or you ain't. You start theorizing about it and you begin to act by numbers. Acting is like blotting up experience -- you blot it all up and then you give it right back.

"On the comedy end of it, you've got to have timing and you've got to be born with a funnybone. It's as simple as that!"

* With much to-do, a new theater for Habimah was dedicated in Tel Aviv last week. President and Mrs. Zalman Shazar, Premier Golda Meir and most members of the Government and the general staff were among the audience at the gala premier of The Shoemaker's Holiday, a comedy by Thomas Dekker, 17th century English playwright.

The old premises was dedicated during World War II but never was really completed because of lack of funds. Theatergoers complained of bad acoustics and creaky seats. After Habimah became the national theater, a complete renovation was decided upon. It cost more than $2 million.

The first night audience, which paid about $143 for a pair of seats, was reminded by Yigal Allon, Deputy Premier, that the dedication was taking place only a few hours after the echoes of the battle on the Golan Heights had faded away.

At this time, he said, the dedication demonstrates that Israel continues to strive for a life of good taste despite Arab threats and violence.

The Habimah Theater was founded in Moscow in 1918. It settled in Palestine ten years later.

* Alexander H. Cohen, inactive on Broadway this season for the first time in eleven years, is planning several productions for the fall. The first will be a musical version of William Inge's, Come Back Little Sheba, to be known as, Sheba. Other projects are: California Wine. a play by Laird Koenig; two of the producer's current London attractions.

This last year Cohen has been establishing theatrical offices in London.

* Many are unaware that Irvin Feld is president and producer of the centennial edition of the Ringling Bros. and Barnum & Bailey Circus which he purchased from John Ringling North in 1967. Since North was living in Italy, final papers were signed in Rome's ancient Colosseum. Said Feld, "It was the greatest day of my life." With him, getting the circus was an obsession.

Feld said, "I wanted the circus from the days in the mid-fifties, when I began booking it in major cities throughout the country. I had ideas. The circus had gotten nightclubbish, a little too much like Las Vegas. I wanted to put the circus back into the circus."

IN NIGHTTIME REVUE.-Jack Duffy and Julie Amato in a skit from, You'd Better Believe It, seen at Toronto's St. Lawrence Center for the Performing Arts.

HERE NEXT WEEK.-Jimmie Rodgers, who will perform in the Imperial Room of Toronto's Royal York Hotel beginning next Monday through Thursday, April 30th.

TORONTO AFTER DARK

MUSICAL HIT

Commencing Monday, April 27th, for two weeks at O'Keefe Center is, I Do! I Do!, starring Phil Ford and Mimi Hines.

From the August night in 1958 when they made the telephone switchboards of NBC television stations light up like a firewords display, Phil and Mimi have been one of the most popular TV comedy acts in the nation. Nearly three years ago they dived successfully into big time musical comedy when Mimi succeeded Barbra Streisand in Funny Girl for the last eighteen months of its New York run, and Phil took over the role of Fanny Brice's loyal friend Eddie Ryan. They have played a variety of other stage roles together in major summer theaters: Pajama Game; Anything Goes; Hit the Deck; Bells Are Ringing.

OPENING

This coming Tuesday, Faust opens in repertory at The St. Lawrence Center for the Arts.

Prof. Fairley, who has been a teacher of German literature for many years and was awarded the Goethe Decoration in Gold of the German Goethe Institute in Munich, translated Goethe's Faust in two years. The work, he says, is over 12,000 lines and will be published sometime this year by the University of Toronto Press. Fairley says that the original work contains a great variety of metres, whereas his translation is poetic but not metrical.

Faust, the drama by Goethe, was begun about 1770 and not completed until just before Goethe's death in 1832. It consists of two parts, the first published in 1808, the second in 1832. It begins with a Prologue in Heaven where Mephistopheles obtains permission to try to bring about the ruin of the soul of Faust, the Lord being confident that he will fail.

MUSICAL EVENING

Andre Kostelanetz will conduct the Toronto Symphony at Massey Hall tomorrow evening. The event is entitled: Along the Danube. Guest pianist is Earl Wild.

RETURNS

Duke Ellington, who had a successful engagement recently in the Imperial Room of the Royal York Hotel, returns to perform again at the same place from Friday, May 1st, to Saturday, May 9th.

MIMICS IN TOWN

The Canadian Mime Theater will appear in the Town Hall of the St. Lawrence Center for the Arts tomorrow evening. The four mimics are Adrian Pecknold, Harro Maskow, George Stanislav and Mary Barton. Pecknold is best known to children as Poco, the little mime friend of Mr. Dressup, the CBC morning program beamed to thousands of homes across Canada daily.

BOOKS OF THE WEEK

by Dr. Arnold Ages

RECOVERING FROM DISASTER

WINTER TWILIGHT. by Charles Angoff. Yoseloff 474 pp.

Charles Angoff by now is an institution in American literature. For several decades this one-time assistant to H.L. Mencken has been writing some very respectable novels about Jewish life in America.

Despite Angoff's technical mastery of the novelistic form, he has remained on the periphery of the literary establishment. While names like Bellow, Malamud, Roth and Podhoretz are almost household words in the Jewish community (if not in the Gentile world as well), Charles Angoff, for all his prodigious literary productivity, is a virtual unknown.

This is all the more curious since Angoff has been the recipient of numerous literary prizes. Last year a major Jewish organization conferred its official recognition upon him.

Angoff is a man of many talents. Besides his writing skills, he is also a sensitive poet, an exciting teacher of English (at Farleigh Dickinson University) and a widely acclaimed critic and magazine editor. Last but not least is his not inconsiderable talent as a book reviewer.

WINTER TWILIGHT is the most recent of Angoff's work, a Proustian treatment of David Polonsky, a probing, intellectual, Jewish writer who lives in New York. Through his central character Angoff creates a portrait of the fermentation present during the hectic days of 1946-47 when the Jewish people still were reeling from the disaster of the holocaust.

The people he meets and the homes he visits are, in a sense, props designed to induce speculation on the future of the Jewish people, the nature of Judaism and the chances of the Zionist enterprise.

At the Tobias home David has the opportunity of encountering the cognoscenti of New York's Jewish community. Mrs. Tobias is the gracious hostess who acts like a salon mistress, a go-between who arranges soirees where the most subtle and brilliant conversation is almost a mundane occurence.

There David meets the great Zionist leaders of the day and hears of the current Jewish struggle to create a state in Palestine. He also meets a distinguished rabbi who has made a successful career as a pulpit orator and community representative but who chafes at the restrictions that public life has imposed upon him.

Dr. Korngold, the rabbi in question, is one of the best characters in WINTER TWILIGHT. Angoff describes him as a man who had the potential for great Jewish scholarship but who became so enmeshed in the complexities of Jewish political life that he was forced to abandon the scholarly pursuits he cherished. The situation is all the more rankling because Dr. Korngold's assistant at the synagogue is a young, intellectual rabbi whose thoughtfulness surpasses Dr. Korngold. The latter recognizes his assistant's superiority and this envenoms their relationship all the more.

Among the other memorable characters in the novel are several associated with the publishing industry in New York: editors; reporters; foreign correspondents; stringers.

Describing these figures, Angoff dwells much on the image of Communism that was popular in the immediate post-war period when most people tended to have an idyllic picture of the Soviet system. Some of the journalists in WINTER TWILIGHT are loyal party liners, others are renegades, still others keep an open mind. There is little doubt, however, that Angoff's sympathies lie with the democratic tradition.

If any criticism is to be leveled at Angoff's latest novel, it must be in the area of characterization.

It is obvious that in his books Angoff has sought to delineate Jews in the most positive light possible. He also has tried to recreate the spirit of a given historical period.

In attempting the latter he has seen fit to refer to historical and political events with almost chronological exactitude.

The same can be said with Angoff's efforts to describe intellectual and philosophical currents.

This is his strength as well as his greatest weakness.

By trying to cram too much philosophizing about Judaism, Communism and several other "isms" into his novels, Angoff has tended to neglect the aesthetic dimensions of his work.

The result is that his characters are so often very wooden. They appear to be automata parroting the author's views on politics, religion and sociology.

One of the consequences of this failure is that even the arguments which may sound convincing in essay or article form lose their force when put into the mouths of shallow people.

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BALTMAN, ERNEST. - On April 6th, late of 10 Fraserwood Ave.

BLOOMFIELD, BECKY. - On April 9th, late of 3560 Bathurst St.

BROWN, BENJAMIN. - On April 6th, late of 3450 Fieldgate Drive.

DRACHE, KAY. - On April 12th, late of 19 Tarlton.

ENGLANDER, REGINA. - On April 11th, late of 310 Tweedsmuir Ave.

HANDELMAN, LOUIS. - On April 7th, late of 3 Goldfinch Court.

KAY, JENNIE. - On April 8th, late of 3560 Bathurst St.

KRASMAN, MAX. - On April 12th, late of 12 Romney Rd.

LAYWINE, JOSEPH. - On April 11th, late of 290 Brooke Ave.

MECKLER, FANNY. - On April 12th, late of 6171 Bathurst St.

PEZIM, HARRY. - On April 11th, late of 15 Canyon Ave.

ROSENSWEIG, LILLY. On April 12th, late of 15 Borden St.

RUBEN, LOUIS. - On April 9th, late of 2121 Bathurst St.

TARTICK, JOSEPH. - On April 13th, late of 81 Hilton Ave.

VALENSKY, JACOB. - On April 10th, late of Sudbury, Ontario.

ZELDIN, GERTRUDE. - On April 8th, late of 466 Coldstream Ave.

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FROM AN ADDRESS TO THE CONVENTION OF CANADIAN ZIONISTS IN MONTREAL

ISRAEL'S STAND

BY THE HON. EPHRAIM EVRON Jerusalem's Ambassador to Ottawa

We shall soon be marking the Third Anniversary of the "Six Days War". The Six Days War was not followed by peace, not even by a meaningful cease-fire. We realize now how critical is the present stage through which we are passing, and how vital -- for our very existence -- is the manner with which we respond to the challenges ahead.

We all live under stress and strain, under the heavy demands of the immediate present. At such times we tend to lose sight of the whole picture. The rush of events blurs our field of vision. But it is necessary that we stop for a moment and take stock; that we try to analyse how the events of the last three years have affected Israel's security, what impact this may have on our relations with out neighbors and what the future may hold both for us and for them.

The 1949 armistice lines created certain very obvious military draw-backs for us: long borders 985 km; dense population along the seashore; constant danger of splitting the northern half of the country from the southern half; we lacked strategic depth for manoeuvering; most urban and rural concentrations were subjected to potential enemy fire.

The cease-fire lines which were established in the wake of the Six Days War gave us the following advantages:

1. Most of the population concentrations are now free from the threat of enemy artillery.

2. In the Egyptian sector there is a relatively low rate of vulnerability of Israeli military forces as against a very high vulnerability of Egyptian civilian objectives;

3. On the Jordanian sector the front has been drastically shortened and the danger of direct firing by the enemy has been eliminated from most of it.

On the Arab side the new cease-fire lines have put population areas in Egypt and in Jordan within Israeli artillery range. The Suez Canal was blocked, the industrial complexes in that area have been put out of action, and following the continued cease-fire violations and aggression three-quarters of a million of the inhabitants had to be evacuated. For all practical purposes the whole Suez Canal zone is now desolate. On the Jordanian sector most of the agricultural farming area along the eastern bank of the Jordan has been destroyed, and 60,000 villagers had to leave their places of abode.

The new lines have eliminated the mortal danger with which we were faced militarily from an enemy initiative on the western bank directed at Nathanya. The threatening Egyptian concentrations in Sinai and in the Gaza Strip have now disappeared. In the new circumstances, we can and will - when necessary, carry the war into enemy territory. Before June 1967 it took Egyptian jets 12 minutes to cover the distance between the forward airfield at El Arish and Tel Aviv, whereas our planes had to fly 30 minutes before reaching any objectives in Egypt. Today the situation has been reversed. It will take 30 minutes for the Egyptian airplanes to reach Tel Aviv from their bases near Cairo. Our planes, flying from bases in Sinai need only 12 minutes to reach their Egyptian targets.

The blocking of the Canal has cut the Egyptian naval forces in two. Geographically giving us a great advantage over the Egyptian naval forces in the Mediterranean and in particular over those in the Red Sea.

And last but not least the Suez Canal in the west, the Jordan River in the east provide natural water barriers which make it very complicated and difficult for the enemy to cross.

These new conditions have created a strategic situation which is by far more favorable to us than the one which existed before June 1967. We can demonstrate effectively our air superiority; it makes it easier for us to bring the war well inside the Arab territory in general and in Egypt in particular. It forces heavier losses upon the enemies and underlines the heavy price that they will have to pay in time of war. It is this new situation that made it possible for us to turn the tables upon the Egyptian so-called War of Attrition. We are now in a position to dictate the tempo of military activity and to contain the Egyptian capability to react.

Our raids and actions by air and ground forces anywhere we chose within Egypt are a proof to these new facts of life.

In summing up, two things become clear.

1. There has been a drastic change in both the conditions and the effects of the confrontation between the Arab States and Israel. We have been able to blunt the Egyptian plan to take the offensive, with the aim of clearing our forces from the Suez Canal area and start an all-out war. Today it is the Egyptians who feel the need for a change in the situation, which they describe as unbearable. It hurts Arab national feelings and may well bring about political and economic repercussions amongst our enemies. This is an extremely important element to consider because it has within it the potential for a radical change of direction in the Arab-Israeli conflict.

Following the Six Days War and the blocking of the Suez Canal Egypt has been burdened with an annual loss amounting to $700 million dollars. The longer we maintain our positions in Sinai, the heavier this burden on the Egyptian economy becomes, and the greater the accumulation of these economic losses to Egypt. Since the war, 350,000 more people joined the already vast number of unemployed in Egypt and it is estimated that the total number of unemployed in the urban centres in Egypt has reached the high figure of about 25% of the total labor force there

Jordan's economic losses are estimated at about $230 million dollars annually which is equivalent to more than 40% of its gross national product. In addition to having to carry the burden of the 270,000 evacuees from the Western Bank who moved to the Eastern Bank during and after the Six Days War, the continued Jordanian aggression along the Jordan Valley has brought about the evacuation of this fertile agricultural area by its 60,000 inhabitants and to the destruction of the economically important East Ghor Canal.

I would like to stress that in contrast to the large figures of evacuees and evacuated cities and villages, both in Egypt and Jordan, not a single Israeli settlement was given up. In fact, despite their proximity to the enemy lines many of our border settlements have increased the areas of cultivation.

The Arab rulers expected that the continuous War of Attrition would bring Israel to her knees, because economically -- and in particular thanks to their natural resources -- the Arab countries seemed to them to be in a better position to withstand the burdens of a lengthy military confrontation. But the reality has proved otherwise. A close examination of the economic effects of a lengthy military effort on both sides shows a result which negates the Egyptian expectation.

A few figures will prove this point. Between 1965 and 1969 the defence budget in Egypt, as compared to the development budget there has grown by a ratio of 3-1/2 to 1 in favor of military expenditures. In Israel, during the same period, the ratio was 2 to 1. In Egypt the development budget for the year 1969-70 was 1% higher than that in 1965-66. In Israel the growth in the development budget during the same period was 23%. An all important development in the economic situation is the investment figure in the Egyptian economy went down by 10%, whereas in Israel, during the same period, investment rose by 13-1/2%. In spite of the vast difference in population between the two countries, and in spite of the heavy burden of the arms race, the gross investment figure in Israel during 1968-69 was higher than that in Egypt ($800 million dollars as compared with $700 million dollars).

Following the Six Days War there was a dramatic slowdown in the annual increase of the gross national product in Egypt from 7% before the war to 1% following it. If we take into account the unusually high birthrate in Egypt, 3% per annum, then in fact the gross national product is decreasing there by 2% per annum, whereas in Israel there is an annual increase of 13%. An even more telling figure is the comparison between the gross national product in Israel and in Egypt in 1953 and today. In 1953 the gross national product of Egypt was 250% higher than that of Israel. Last year it was only 20%. If this rate is maintained then Israel will equal the Egyptian gross national product within three years.

The conclusions are therefore obvious. The economic implication of the post Six Days War situation have a vital impact on the military and political outcome of the conflict. In its present situation Egypt will find it more and more difficult to keep up the arms race and the expansion of its military strength. When this point is reached Israel will be able to lighten the burden of the defence expenditure on its economy. If we do not flinch now, within a few years our economic strength will make us immune to outside political and military pressures. At any rate, compared to the economic burdens on our enemies the new reality makes Israel's economy, despite all the difficulties, appear to be more solid and thus give us the ability to carry on the fight.

The Arab objective of physically destroying Israel has not been affected so far. In the past, the effects in the Arab States of military activity were rather minimal. Today not only have the Arabs not been able to make good their military, economic and psychological losses as the result of the Six Days War, but rather the continuation of the fighting makes those losses cumulatively heavier. So that eventually the utter futility of the military confrontation with Israel must become clear to the Arab peoples.

The second conclusion is that in taking a hard look at the economic and military developments one must reach the inevitable conclusion that Egypt is progressively falling behind Israel, both in terms of economic development and of military capability. The combined effect of these two elements puts the conflict in a new light. There has been so far any dramatic developments, nor should we expect any in the near future. But the way the War of Attrition has been developing, our standing firm on the cease-fire lines as long as the Arabs refuse to negotiate, contain a new dynamic element, with a promise of favorable developments.

IN ANCIENT MOSELLE COMMUNITY

Modern problems stir Jewish spirit

Paris. - The Moselle not only is one of France's wine producing areas, it also is an administrative region which is part of Lorraine, that same Lorraine annexed by the Germans in 1870 after the Franco-Prussian war and regained by France after the First World War.

Like neighboring Alsace, Lorraine has a long history of Jewish settlement. A thousand years ago, the famous sage, Rabbenu Gershom, was born in Metz, the chief city of the Moselle.

Today there are some 8,000 Jews in the Moselle, and this community in north-eastern France is the only one to have remained almost unaffected by the influx into France of North African Jews from Algeria, Tunisia and Morocco.

The Moselle has another claim to unusualness: like Alsace, the area has a special status from the religious point of view, a legacy of the pre-First World War German occupation.

Under a concordat with the Government of otherwise non-religious France, the Protestant, Roman Catholic and Jewish clergy are all appointed and paid by the Government. In addition, a special department for religious affairs in the Ministry of the Interior caters to the spiritual needs of Lorraine and Alsace.

The Jews of the Moselle, where there are few of East European origin, are a microcosm of French Jewry as it used to be before the First World War.

In Metz, a community of 3,000, in Thionville, in Forbach, in St. Avold and elsewhere, there are synagogues and community centers, and Moselle Jewry is active and booming.

They live in perfect amity with their Christian fellow citizens. "We do not encounter any antisemitism here," Mr. Lazarus, chairman of the Metz community, told me. Mr. Jacobs, of Forbach, said: "The only thing that unites us is love -- of Israel, of our faith and of our people."

It was the Jews of the Moselle who were the first in France to organize public protests against the policy of France's Defence Minister, Mr. Michel Debre.

When it was announced that he would be visiting Colmar, in Alsace, a few weeks ago, to attend the celebrations of the anniversary of the Liberation after the Second World War, Moselle Jewry decided to stage a demonstration.

A delegation headed by Rabbi Deutsch visited the local prefect to inform him of their intention to demonstrate peacefully against Mr. Debre. He did not mince his words in reply. If they dared to demonstrate while the Minister was in Colmar, he would see that they were hit on the head -- "and hard" -- by the riot police who would be standing by during Mr. Debre's visit.

The demonstration was held nevertheless -- but after Mr. Debre had come and gone. More than 1,000 Jews from Colmar and the Moselle marched through the town to show their resentment at the policy adopted by the Defence Minister.

They are equally energetic in combating anti-Israel activities. A short time ago, an organization supporting Al Fatah, the main Arab terrorist group, had to cancel a series of scheduled meetings, after representatives of the community had intervened with the authorities.

A Roman Catholic anti-Israel organization was a little more successful. It did manage to hold one meeting -- but only 15 people attended.

FRED GOLDSTEIN

We didn't let you know that Mrs. Feffer moved from Pitt Avenue to Ritz Boulevard. Nor did we print that Mrs. Saltz is vacationing in Jamaica

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Passover MAGAZINE

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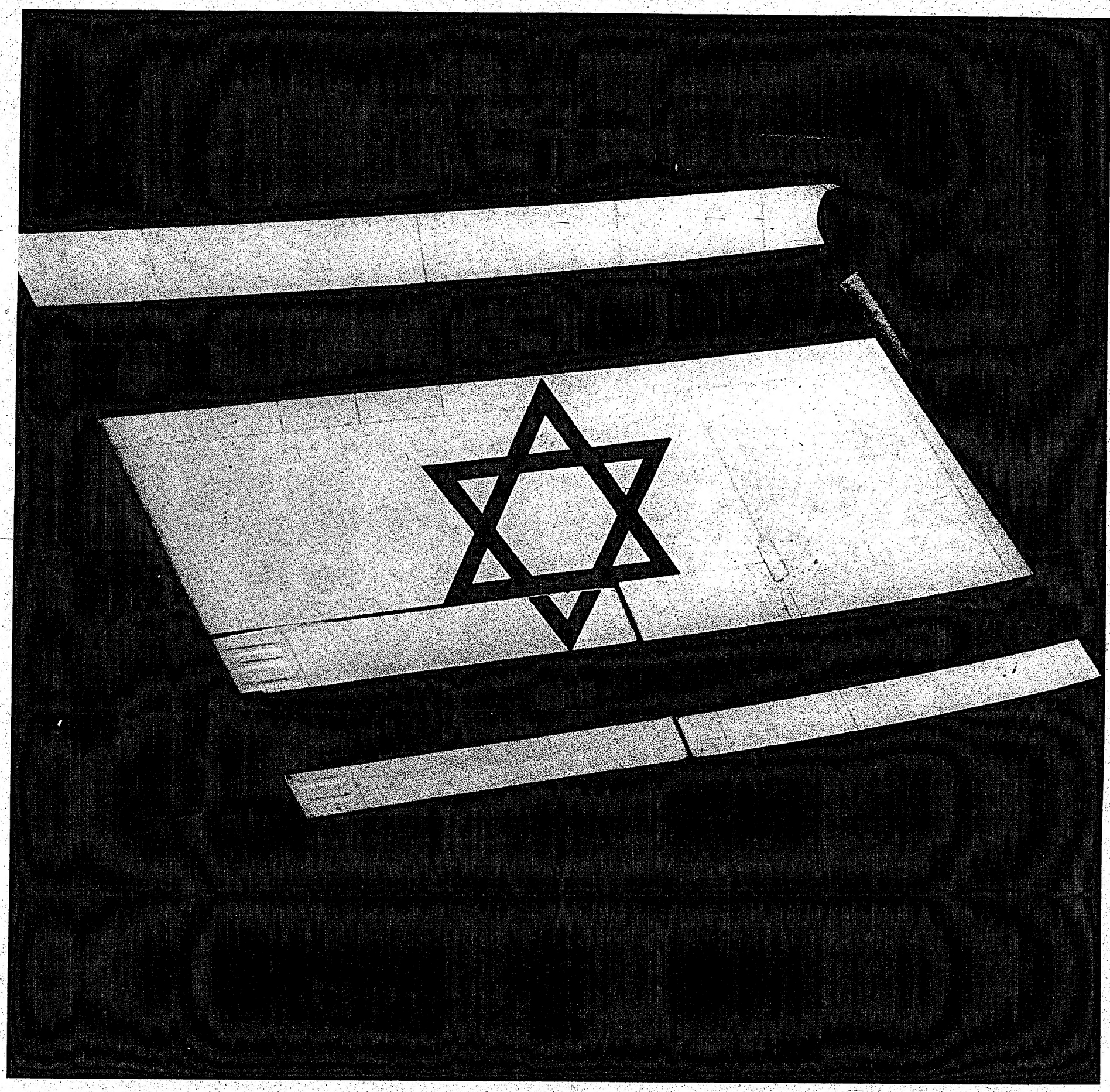
STORIES, FEATURES, LITERATURE, PASSOVER GREETINGS



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Passover editorial

MOSES: AN EXAMPLE

The imagination of the rabbis was drawn to the question of what was it like in the very last hours before the Jews left Egypt? What did they do? How did they feel? Did they pack, and if so, what did they decide to take with them, and what did they decide to leave behind? Did they say good-bye, and if so in what spirit?

And what about Moses? What was in his heart, and what was on his mind in the moments before he set out to lead his people into the desert? What did he pack, and what did he leave behind?

The answer which the rabbis give is this. They say that all the other Israelites were busy packing everything they could. And Moses went off to find and to pack the ark of Joseph. Of all the things that he might have chosen to carry with him on his journey, they say that he chose to take the ark of Joseph. And this decision, say the rabbis, shows both his goodness and his wisdom.

That this was an act of goodness we can understand. For to remember the dead in the time of one's triumph is an act of piety. Joseph had dreamed of this day, he had predicted it, he had asked that he be taken along when the time came. It was kind of Moses to remember the request and to honour it.

But notice that the rabbis say that this decision was not only an act of kindness but also of wisdom. It was wise of Moses to take along the ark of Joseph, for it could help him in his work. When he gave Israel the Torah, the blueprint of how man should live, the people would accept it in theory. But it would be only words to them, nice sounding words, fine noble words, but still abstract and remote from their personal experience. By bringing the ark of Joseph along, Moses could say to the people: Do you want to know what the Torah means? Look at this life. For the life of Joseph was an object lesson and an embodiment of what was written in the Torah.

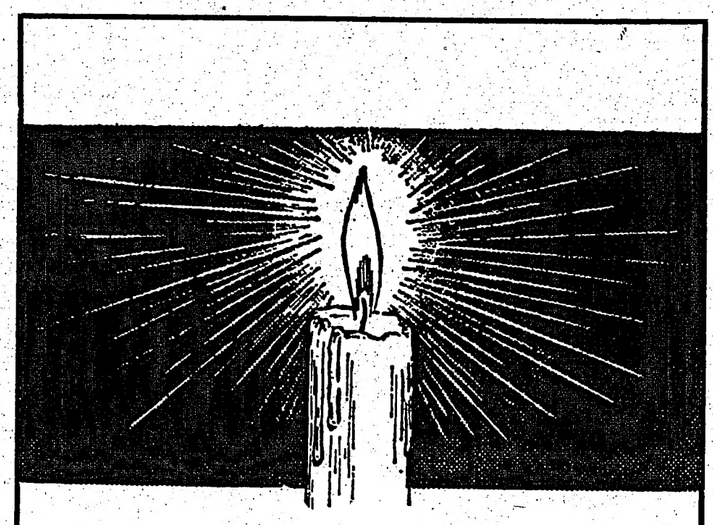
Each of the ten commandments, according to the rabbis, can be illustrated by an examination of the character of Joseph. His life is a personification of what is commanded in the Torah. Therefore Moses wished to take him along. In doing so, he was both saintly and wise, for Joseph could serve as an example of what it means to live by the Torah. From the statement of the rabbis we learn what ought to be our relationship to the departed at Yizkor time.

A page from an 11th century Hagadah.

Our own ancestors fulfil exactly the same role in our lives that Joseph did in the lives of the Jews who left Egypt. They are the embodiments of the abstract ideals that we learn about in books. We absorb values not from textbooks but from textpeople. We learn what justice and compassion and prayer mean, not from classrooms but from the home. The formative educational experiences of our lives come from these people.

Whatever we know of the grandeur and the goodness and the meaning of Torah we know first and fundamentally from those who embodied it. Therefore it is both saintly and wise for us to follow the example of Moses and to take with us, as we travel through life, the spirit of those previous people whose lives were Torah.

Front page cover: Seder etching of Bohack Packers, New York.



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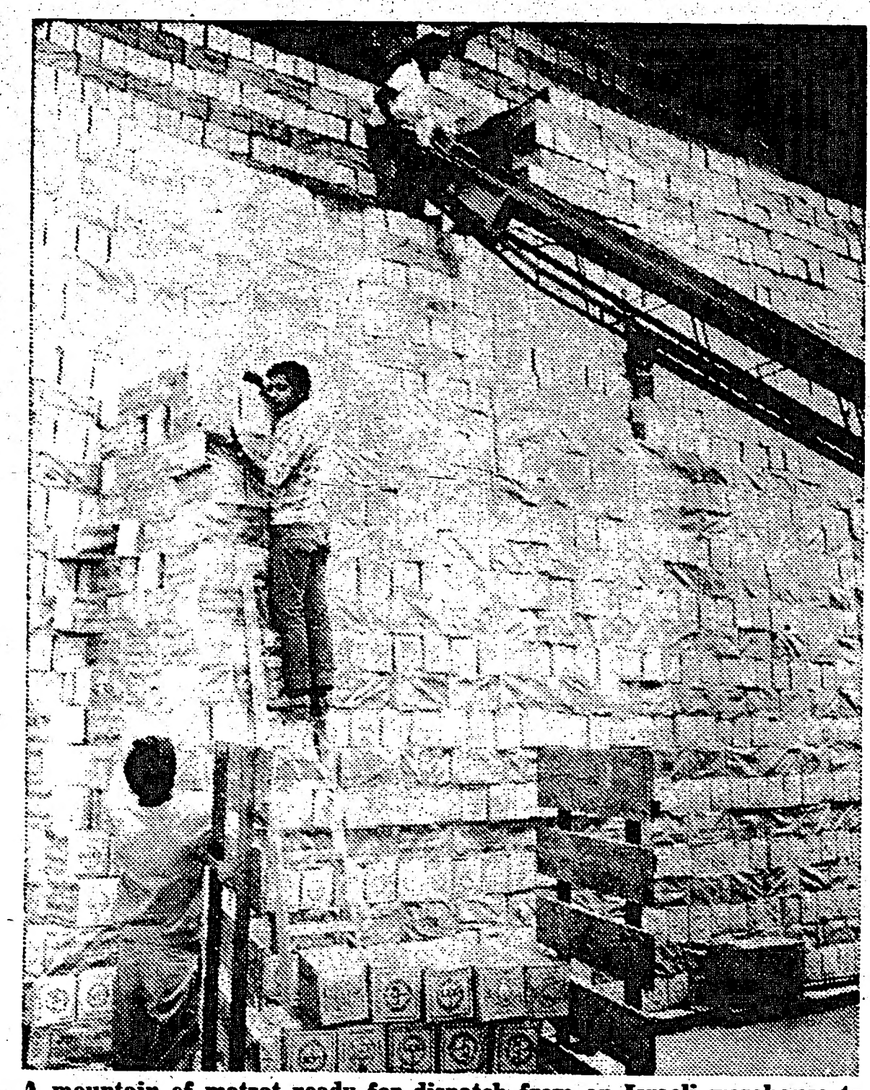

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Spectre of the Dreyfus case

POMPIDOU ANTISEMITIC?

by Andre Fontaine

From the editors:

Is French President Georges Pompidou an antisemite? Is his regime encouraging bias in France?

When in New York, Mr. Pompidou refused to keep an appointment with Jewish delegation. He had been "insulted" by Jewish manifestations.

The facts:

1. Israeli officials in the United States refused to encourage anti-Pompidou Congressmen to boycott the session in his honor.

2. All leading Jewish organizations discouraged public protests.

In the Paris newspaper "Le Monde," André Fontaine, its foreign editor and an opponent of Israel's policy, a friend of the Arab governments but a liberal, analyzes the present anti-Jewish mood.

It frightens him.

President Pompidou's model during the 1969 presidential campaign was Henri IV, the king who brought about the reconciliation of the French by promulgating the Edict of Nantes. And since he has been in office, the President has largely succeeded in defusing the quarrel over supranationalism which for almost twenty years embittered French political life. But it is pointless to end one quarrel only to let another—a thousand times worse—break out. Since Auschwitz, it is only too clear what the implications of this other issue are.

It may be objected that only Zionism as such is under attack, and that the best proof of the absence of any real anti-Semitism is that many anti-Zionists are Jews and proud of the fact. But the Jews, taken collectively, have far too many sinister memories; the distinction must strike them as suspect, at best. After all, Zionism took root for the very reason that millions of Jews all over the world had been persecuted and humiliated in the preceding century. If the idea of a "Jewish state" originated in France, it was largely because Theodore Herzl, an Austrian journalist adulated by Paris society, suddenly realized, during the Dreyfus affair, how precarious his fellow Jews' position really was in the birthplace of the Rights of Man, the first country to emancipate the Jews.

It is one thing to believe that in the long run the Jerusalem government will gain nothing by relying exclusively on force. It is quite another to expect Israel to give up its role as an ultimate refuge for the Jews so long as there are still governments practising racial discrimination in fact, even if not in theory; so long as one group of Semites teaches hatred of another Semitic group, so long as certain disciples of Marx force Communists with fifty years' fidelity to their credit into exile, for the sole reason, rarely admitted but undoubtedly operative, that they happen to be Jews.

Better alternative

Given the choice between these atavistic attitudes camouflaged under a progressive vocabulary and the stated aims of a small avant-garde group, the Popular Democratic Front for the Liberation of Palestine (PDFLP), it is difficult not to opt for the latter. As Gérard Chaliand points out in an interesting book on the Palestine resistance (1), "this is the only movement to defend the idea of a Palestine in which the Jews enjoy national rights." And even without accepting the PDFLP's full programme, it is clear that this single point constitutes a first effort on the part of the Arabs to move the problem out of the present context—that of a national and racial confrontation which is tearing the Middle East apart—and to seek a just and equitable solution taking into account the interests of all the parties to the conflict.

The repercussions of the Middle East conflict were not directly felt in France so long as the Algerian war, collective remorse over Europe's failure to prevent the Nazi genocide, and admiration for the achievements of the young state of Israel, combined to produce a tacit alliance between France and Israel which a good many Gaullists, starting with then-Prime Minister Michel Debré, were quite ready to turn into a formal one.

Just as religious wars had become a thing of the past, so it seemed that nothing remained of the prejudice, misunderstanding and mistrust which for so long had sustained anti-Semitism, whether virulent or covert. Just as French Catholics were free to accept Rome's rulings or leave the Church, so French Jews were free to choose between various alternatives, ranging from full assimilation to wholehearted solidarity with their brothers throughout the rest of the world.

The first clouds appeared on the horizon with decolonization and General de Gaulle's subsequent attempts to restore traditional French influence in the Arab world and free France's oil supplies as far as possible from the control of international trusts.

First Prime Minister David Ben Gurion, then his successor, Levi Eshkol, grew vaguely uneasy and came to Paris to clear things up. President de Gaulle reassured them, and even described Israel, in what was to become an often-quoted phrase, as France's "friend and ally." It was understood that the rapprochement with the Arab capitals would in no way affect France's relations with Israel. So satisfied were the Israeli leaders with these reassurances that the first two telegrams to arrive congratulating General de Gaulle on his success in a national vote of major consequences were from Cairo and Tel Aviv.

It now seems legitimate to ask whether General de Gaulle would have done better not to adopt the unequivocal stance he took up in June 1967. It might have been wiser to avoid an unequivocal condemnation of Israel. The outrageous threats of certain Arab leaders were enough to explain the Israelis' fear, if not to justify the fact that Tel Aviv "fired the first shot," and France's official attitude was bound to make Israel rule out the General as a possible mediator.

The immense majority of Israelis and a large number of French Jews regarded President de Gaulle's attitude in June 1967 as an outright betrayal. De Gaulle, for his part, was not inclined to let his authority be questioned, or even to admit that the motives of those who questioned it were honourable. He allowed himself to describe the Jewish people as "domineering and sure of itself," a strange comment in view of the long list of humiliations the Jews suffered for two thousand years without flinching, and taking into account the *jüdische Angst*, the Jewish anguish born of countless pogroms.

Defeat for De Gaulle

In the uproar that followed these comments, the General—uncharacteristically—went to the point of offering explanations bordering on an apology to France's Chief Rabbi Jacob Kaplan and in a reply to a long letter from Mr. Ben Gurion. It was generally hoped that the incident was closed, particularly because, apart from the embargo on the Mirages, France went on exporting arms to Israel as if nothing had happened. But the affair flared up again around Christmas, 1968, when Israel carried out the Beirut airport raid, and France imposed a total embargo.

There is little doubt that many French Jews who had consistently voted for the man who launched the historic appeal of June 18, 1940, making his name inseparable from the fight against Nazism in their eyes, refused him their support for the first time in the April 27, 1969, referendum and so helped to bring about his departure. During the subsequent campaign for the presidency, while Alain Poher, the centrist candidate, committed himself to a pro-Israeli stand, M. Pompidou, the Gaullist candidate, was extremely cautious. However, because of his long tenure as the administrator of Rothschild's Bank, and the fact that many of the new government's ministers had publicly condemned the embargo, there was the widespread belief that on this point at least M. Pompidou might soften French policy. This explains the lull in the controversy last year.

At one point there did seem to be signs of change. The first came in October, when France lifted its veto on a preferential agreement between Israel and the Common Market. The Israeli government was discreetly asked to state what their arms requirements might be on the hypothesis, raised by the French President, that failing a great power agreement on a general embargo, Paris would resume its former "selective embargo" policy.

But, according to the Israeli leaders, the French, to understate the case, were in no particular hurry to arrange a meeting or to find out what they might be interested in acquiring. Above all, France categorically refused to backtrack on its refusal to deliver the fifty Mirages ordered and paid for by Israel. The Mirages had become a symbol. If the French government had reversed its position, two things would have happened: the Parliamentary majority would have been split and French oil companies in Arab countries would have suffered the direct consequences of the decision.

The only concession M. Pompidou was inclined to make involved reimbursing Israel. But Prime Minister Golda Meir would not hear of it. And just for good measure the Israelis, in one of the James Bond operations at which they are past masters, staged the Cherbourg gunboat affair.

Mirages and Phantoms

This coup required either a good deal of official naïveté or a good deal of complicity in high places—or both. The President was bound to be irritated by this obvious blow to the authority of

(cont. on page 9)

THE YECCH AFFAIR

by EPHRAIM KISHON

ONE of these stormy evenings, while still greatly upset by the unbridled attack on reform Judaism in the Knesset, we got the idea of consulting one of the main personalities involved in the affair. We knew beforehand that it was not going to be an easy interview, because of the delicate subject matter, yet it should be interesting to learn the official thinking on the kulturkampf we apparently cannot avoid.

I: Lord, do you maintain contact with observant circles in our country regarding the tossing of prayer books accompanied by expressions of "yecch"?

The Lord (somewhat apologetically): Unfortunately, I have been kept busy lately with a problem of a quite different nature: the force of gravity is decreasing in space, the universe started expanding and there is a danger that one of these days the infinite will end and I'll have to start everything from scratch. How far away are you from the sun?

I: Kuf Nun Gimmel millions.

The Lord (impatiently): How much is that?

I: Hundred fifty three millions.

The Lord: So within less than a billion years, you'll be a mere two hundred million kilometres away and who knows what will happen then? (officially) Please remember that your earth is but a minor planet in the solar system, and there are millions of solar systems in every galaxy.

I: Rabbi Porush said yecch! and spat twice...

The Lord: And of galaxies with billions of celestial bodies I've got at least several millions so you must understand that my attention is somewhat divided between the venerable Rabbi and the rest of my problems. How is Adi Kaplan?

I: Who?

The Lord: The genius who went up to Jerusalem with his brother-in-law, the immortal lawyer Yehuda Ressler, to deal with Sabbath TV. I won't forget his noble gesture until the end of the days.

I: Good Lord, are you supporting him?

The Lord (hotly): I admire him: True, I helped him a little bit, you remember he miraculously found that nice Justice Berinson at home, but it was definitely his own initiative! (suddenly flares up) If those blockheads had succeeded in closing down TV on the Sabbath, I would have lost whatever influence I still have in your country!...

HIS VIEWS SHOULD BE ASCERTAINED WITHOUT MIDDLEMEN

The Lord, brilliant, urbane and world-famous is responsible for creating the universe a billion years before Christ. In 3000 B.C.E. he developed, launched and peopled the Earth, all in a matter of six days and ever since he has been catering to its needs with no small success. The interview was conducted in idiomatic Hebrew, interspersed here and there with Hungarian expressions.

I: Lord, we believed that You, more than anyone else, are interested in a strict observance of the Commandments.

The Lord (categorically): May I ask you not to try and ascertain my views through middlemen.

I: Are you religious?

The Lord (somewhat hesitatingly): No. At first I felt a certain affinity towards their cause, but nowadays, I'm sick and tired of it. (sharply) You down there think of every position, of every little politico, but never of me! My situation up here is simply untenable: On the one hand they credit me with the giant works I have set up, with the superhuman laws which keep Nature ticking along marvellously and which are quite beyond human understanding, on the other hand they expect me to listen every morning to the same story and the same Byzantine praise which they heap on me as if I were some sort of artist starved for applause (quotes from document): "Great King, Hero of Heroes, Ruler of Generations, Unveiler of the Hidden, You who are praised by all, Life-giver, You who Remember the Forgotten, Whose eyes are wide open, Holy and Awful, In Parable and in Fear," and so on hour after nauseating hour, now really...

It Won't Work in the Long Run

I: Lord, they praise You out of a deep feeling of respect.

The Lord: I beg your pardon, this is an insult to my intelligence! Does the Creator of the World need such transparent flattery? You wouldn't have dared to feed such stuff to the computer of the Tel Aviv Municipality! (in a calmer mood) So help me, my boy, it's time to ease up on me a little. A few changes here, a few cuts there won't hurt anybody. Otherwise it won't work in the long run! (shrewdly) Really, how can you ask today, in Golda's Golden Age, that men and women should not pray together? And I don't ever remember having said anything about head coverings, and certainly did not mean any medieval Polish furs. (puzzled) Did I ask you to walk in Kaftans in the *sharav* heat? Am I your enemy? You are simply trying to alieniate youth from me...

I: It's tradition Lord, tradition.

The Lord: Don't rely on me in everything, will you. (pointedly) For quite a while now you have been travelling to the moon, and yet you have the temerity to declare that I, you hear, that I have forbidden public transportation on the Sabbath! I, whose every move spells logic! Or take your marriage ceremony which is still conducted in Aramaic, a language even I don't understand. (checks himself) All right, I don't want you to misunderstand me. I haven't got anything against the religious, as long as they don't force me to think the way they do, but I ask you, why do they have to say "yecch!" every time they mention the Gentiles in their prayers or elsewhere? How does spitting fit in with the fact that I personally am in charge, not only of them, but of the whole Universe, including the star and zodiac worshippers on Mars? The whole World is yecch? Now is that what we set up the State for?

You must make allowances.

I: We are an elected people.

The Lord: Oh yeah?

I: Are you an unbeliever, Lord?

The Lord (categorically): Absolutely not! Please make this quite clear! (slowly) I am simply trying to protect my status among mankind against the machinations of the fanatic parties. They expect me to demand in all earnest the strict observance of all 613 of the commandments, as if nothing had happened in the meantime, as if in the meantime they hadn't invented electricity, preserves and the Forsyte Saga. Try for once to look at things from my point of view, for God's sake...

I: Lord, do you belong to the Reform movement?

The Lord (cautiously): I don't want to commit myself at this stage. Let's say I sympathise with them. The main thing is that I am a Jew.

I: With all due respect, where is your proof?

The Lord (surprised): You are right, no one ever legally defined who is a Jewish God (pensively) I am a Jew because I am a Jew. (warmly) You see, I like you all, I am full of good-will, but you must make allowances. Please don't alienate me from religion, make it possible for me to carry on my office in the coming generations as well. (optimistically) I am sure this is possible, that time works for us. Shalom to you all, regards to Adi Kaplan.

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American Jewish writer reminisces about Harlem in the

JEWS AND BLA

Thousands of Jews camped outside the American consulate in Warsaw that sweltering summer, around the clock for weeks on end, waiting to be admitted. It was 1924 and Congress had just bolted down the immigration laws. Qualifications for U.S. visas were formidable; the demand overwhelmed the quota and distribution was on a comefirst, bridefirst basis. Intermediaries, moving freely in and out of the building like reporters at a murder scene, passed down the long queues, openly soliciting bribes for invisible consular officials and physicians. They probably pocketed most of the monies, yet those who refused to pay rarely received clearance. Even so, applicants were compelled to return again and again for physical examinations and re-examinations, for all manner of interrogation and with all kinds of notarized attestations and certifications. Each time, another long round of outdoor waiting in the blistering sun or in sudden downpours. Not to lose their place in line, people slept on the sidewalks, a privilege for which the Polish cops on the beat collected "fees."

Our family — my mother, grandmother, brother and I, then a child — was squeezed through this wringer with all the others. It was when we were at last admitted that I saw a black man for the first time. Tall, greying, of solemn mien, he was seated at a large desk in a great entrance which, as I recall, had paneled walls embellished with large gold-framed portraits and an American flag in a corner with a gilt eagle on top. His blackness did not startle us. He was a vision of the Promised Land and we faced him with reverence. His voice was a soothing breeze, he walked on soft leather and disappeared with our papers behind draped doors. After long intervals, in which mysterious powers apparently were assessing our fate, he would reappear, hand us a sheaf of additional papers and, with great kindness, in patient pantomime, instruct us on what to do next.

His was the only kindness we experienced that incessantly steaming summer as we shuttled about collecting documents from the invisible divinities at the American consulate, from supercilious Polish officials, and from shipping lines, most of which were not American. Yet their pompous clerks behaved as if they were an extension of the U. S. Immigration Service and repositories of American authority. Aware that our visas had a deadline and that we could not risk delay, they extracted a mythical inventory of surcharges before clearing us for our steerage journey, although our American kin had instructed us that the steamship tickets had been "prepaid, free and clear."

THE impression that the black man at the consulate in Warsaw was the prototypal American was confirmed for me at Ellis Island where we were detained in quarantine because I had come down with chicken pox. Most of the guards, or so it seemed to me, were black. Uniforms spell arbitrary power to any East European, especially a Jew. Yet, wholly new to our experience, these blue-uniformed, brass-buttoned black men responded to our docility not with mockery or sullenness, but with a radiant conviviality, as if our lack of lingual communication with them was a great game of blindman's buff.

On our final day at Ellis Island we were herded with hundreds of others into a huge glass cage at the end of a cavernous hall. At the far rear, like commission merchants on a dock waiting for their freight, our relatives had assembled, a great blur of waving fabrics and distant shouts. At a row of desks just outside our enclosure sat stern officials, mostly black men, or so it seemed. They riffled papers, called out unintelligible names and nodded to our guards. As they did so another person or family group was disentangled from among us, released from the cage and launched on that brief awesome passage across the no man's land between the desks and the rear of the hall into the embraces of relatives.

Thus black men seemed to have been the High Stewards all along our tortuous passage to America. There was nothing in my experience on the lower East Side in the 1920s to impugn, diminish or correct my own myth of the black man as both a messenger from some Messianic dimension and an elite member of the American Establishment. There was almost no black presence in our congested, dilapidated tenement neighborhood, no black kids to force traumatic confrontations. The kids who taunted me and called me greaseball before I had mastered the geometry of baseball were mostly Jewish. The gang that beat me up, robbed me of my penny for a chocolate bar and justified it by shouting "Christ-killer" in my face, was Polish. The retarded youth who chased me through pushcart-cluttered Avenue C with an unsheathed razor was not after my penny, nor concerned with what I had done to Christ. I had been monitor in school that day. It was each monitor's turn to be chased by him. He was Sicilian and the Law was his ancestral enemy.

Several black men did cross my Lower East Side path in the 1920s. One was a martinet Latin teacher, an overbearing fastidious little man of sarcastic manner. Yet I had never sought a teacher's approval more assiduously, only because in my eyes his color set him apart from all other teachers as a prototypal American.

My father ran a cloak plant with two operators, a part-time cutter, mother working as a "finisher" and father himself as presser. In high season he doubled as night watchman. On Friday night and other holidays, he hired a substitute watchman. He would not trust an ordinary *goy*, meaning a Ukrainian or Pole, who might set a Jew's possessions on fire out of sheer malice. He hired a black man of courtly manner with an elongated skull, like those on ancient Egyptian reliefs and on some illuminated Passover haggadas. My father had a Roman emperor's strong features and the diffidence of a loser. He also had a courtly manner. The interplay of amenities between the men was no less exquisite and exhausting, I am sure, than at the court of Versailles.

THE Lower East Side Jewish population then was vertically, albeit not equally, divided between scrupulous observers of Jewish Orthodox proscriptions and principled non-observers. There were almost no in-between shades at all and laxity was not considered a valid reason for violating religious or political tenets. The call upon the services of a *shabbes goy* was therefore heavy in our neighborhood. When the Stanton Street Jewish Center acquired a black man as its custodian, he was automatically given a piece of the *shabbes goy* action. His initiation however, was less than smooth.

Believing that all the *goyim* spoke a single tongue, some of the immigrant Orthodox women addressed him in goyish, an argot which mixed Ukrainian, Russian and Polish, and wondered why he did not appear to understand them. When he acquired the smattering of Yiddish indispensible to a *shabbes goy*, he put several white rivals out of business and was compelled to enlist his family—a wife and three kids—to meet the demand. The Orthodox women had evidently drawn a color line in his favor. The *goy* of the pogroms—the arsonist, plunderer, rapist and wanton killer—was white, not black, his features Slavic, Teutonic, not Negroid.

It was when the black custodian enrolled his kids at the center's Talmud Torah that he ran into a squall of trouble. He did not want his children to become Jews but he hoped that if they learned the Sacred Word as it had been spoken by Moses and the Prophets they might grow up better men. The kids applied themselves, excelled and soon became a legend. Jews came from far sections of the Lower East Side and crossed the Williamsburg Bridge from Brooklyn to have a discreet look at this black family whose children knew Hebrew. However, his *shabbes goy* income suddenly shrank. Jews had their doubts whether he qualified, for he might be one of their own brethren descended from the Lost Ten Tribes. He applied for a copy of his baptismal certificate to prove that he was Christian, but was refused when it was learned that his children attended a Talmud Torah. Finally a rabbi resolved the dilemma by attesting in writing that the black custodian was definitely not circumcized. Soon he was busy again making *shabbles goy* calls.

THREE times a year, before each of the major Jewish holidays, we were visited by a black messenger. Tall, nearded, he wore an embroidered skull cap, a long, dark, high-buttoned coat, and his resonant *Shema Yisrael—Hear O Israel*—rolled out and scattered like a peal of thunder in our small rooms. He would collect our donation, scatter like seeds a mouthful of Hebrew phrases and leave a receipt on our table. He may have been collecting for himself, or for a meritorious Harlem institution, or been, perhaps, the reincarnation of the sixteenth century imposter David Reubeni, also a black Jew, who had introduced himself to half the crowned heads of Europe as the ambassador of a mythical Jewish kingdom. (Before his exposure, Reubeni had persuaded the Republic of Venice and the court at Lisbon to lend-lease him a flotilla to wrest the Holy City from the Turks.) The illusions the black messenger stirred in us were precious. Which is why my parents never bothered to decipher his receipts.

Michael Licht, a Yiddish poet, commemorated a head-on confrontation with the messenger whose credentials he had apparently challenged. This is the black man, speaking through Licht:

When regards are brought to me
from remote places
Where a halutz *surrenders himself to the land of honey and olives*
I simultaneously celebrate my native Africa with its gargantuan forests. . . .
You and I, albeit bifurcated, are immensely and overwhelmingly one.
My skin is black and so, on occasion, is your heart.
Let our ancestral ethos be the gauge, my brother—
Let us match your white skin to my white conscience.

The East European immigrant Jew divided the world into *yid* and *goy*, not white and black. An ancient people, the Jews from earliest times had lived and mixed with many races. Moses the Lawgiver had married a woman of color and her family were his advisers on guerrilla warfare and survival in the desert. Jewish legend singled out the black-skinned Queen of Sheba alone from among the many wise rulers that reputedly had traveled to Jerusalem to match wits with Solomon. Sheba, or Yemen, separated by a narrow body of water from Ethiopia, is the point where Asia and Africa meet, where Africans and Semites mixed their blood. The Yemenite is enduring proof of that mixture.

The old time Lower East Side *shadchen*, listing a maid's assets, placed her olive dark skin and black or brown eyes first, although the Jews had lived for more than a thousand years amidst the Slavs. In *Song of Songs*, chanted by scores of Jewish generations, the female is dark and comely, and this had been for many years the Jewish standard for female pulchritude. Flaxen hair and blue eyes were seductive, of course, but unconsciously suspect: "How many pogroms back did your family acquire that hair, those eyes, that blunt nose?"

In the 1920s, the era of lynching, the Jews were perhaps the only ethnic group in America fitfully engaged in tracing affinities with the black man and also with the American Indian. A Jewish weekly carried an interview with Paul Robeson, then just beginning to make his reputation, on the impact of the Hebrew Bible on Negro spirituals. Robeson remarked that his favorite was "Go Down Moses." The interviewer interjected, "It is like synagogue music," and Robeson replied, "Isn't it though? I wonder where they could have got that from? It is a song of the Negroes of New Orleans." The interviewer suggested that its source might have been a New Orleans synagogue which had a large Abolitionist membership. Robeson nodded agreement.

THE immigrant Jew absorbed the black man's anguish into his own. The American press would dispose of a lynching with a single story, a pious editorial. The Yiddish press treated it like a pogrom —and pogroms were its specialized anguish. For weeks on end it would carry editorials, articles, letters from readers. Lincoln's Birthday editions of the Yiddish press were virtual adaptations of the Passover Haggadah. They retold, year after year, the story of the black man's bondage and his redemption by Abraham Lincoln. It was a simplistic story, suggesting none of the ambiguities of the Civil War and the martyred President. I read *Uncle Tom's Cabin* twice, but not once in the original. Like many immigrant kids of the Lower East Side, I grew up with three languages. The first time I read *Uncle Tom's Cabin* was in a Hebrew translation; the second time in Yiddish, aloud to my grand-

Continued

20's

CKS: TOGETHER

by Judd L. Teller

mother whose eyes were dimming. I had borrowed both translations from the New York Public Library. There was a long waiting list. When I finally received the volumes they were in poor condition, with *shmaltz*-and-tear stained pages, penciled underlinings and marginal exegeses, quotations from ancient Jewish sources and contemporary Socialist thinkers on man's degradation by man.

Harlem in the 1920s was the metropolis of a black literary renaissance and the Lower East Side was the American annex of a globe-spanning Yiddish renaissance with branches in Berlin, Kiev, Warsaw and Moscow. The Yiddish writers in America included political offenders, fugitives from Czarist jails and Siberian exile. Although sophisticated in the literature of several languages, they often were compelled to make their living here as menial workers, like their forebears the Talmudic sages, and like their black contemporaries in Harlem. They were shoemakers, capmakers, painters and paperhangers. The Harlem renaissance, of more modest dimensions, had fewer members and a short life span. Harlem knew nothing of Yiddish writing; the Yiddish poets conversely, were familiar with and had even translated some of the verse of the black renaissance.

Kids like myself, familiar with Hebrew, Yiddish and American poetry, were on a constant steeplechase ride of compassion and self-pity. We identified with the Negro through Yiddish and Hebrew verse, and read our Jewish fate in the verse of Countee Cullen, Claude McKay and Langston Hughes who almost never mentioned the Jew. I read Countee Cullen's poem "Incident"—

Once riding in Old Baltimore
Heart-filled, head-filled with glee,
I saw a Baltimorean
Keep looking straight at me.

Now I was eight and very small,
And he was no whit bigger,
And so I smiled, but he poked out
His tongue, and called me,
"Nigger."

I saw the whole of Baltimore
From May until December;
Of all the things that happened
there
That's all that I remember.

I substituted Tarnopol, the Polish city of my birth, for Baltimore and *zhid* for "nigger," and the experience was my own.

To us Lower East Side Jews, the black man was a myth. In Harlem, in the 1920s, blacks and Jews were neighbors. Harlem had once been a self-contained, tightly restricted WASP silk-stocking neighborhood. In a pincer movement, wholly unplanned, Jews invaded the area south of 125th Street; blacks, north of 125th Street. At first it was upper middle-class Jews and blacks. They were followed by the lower middle-class and the poor. The streets south of 125th Street soon became interracial.

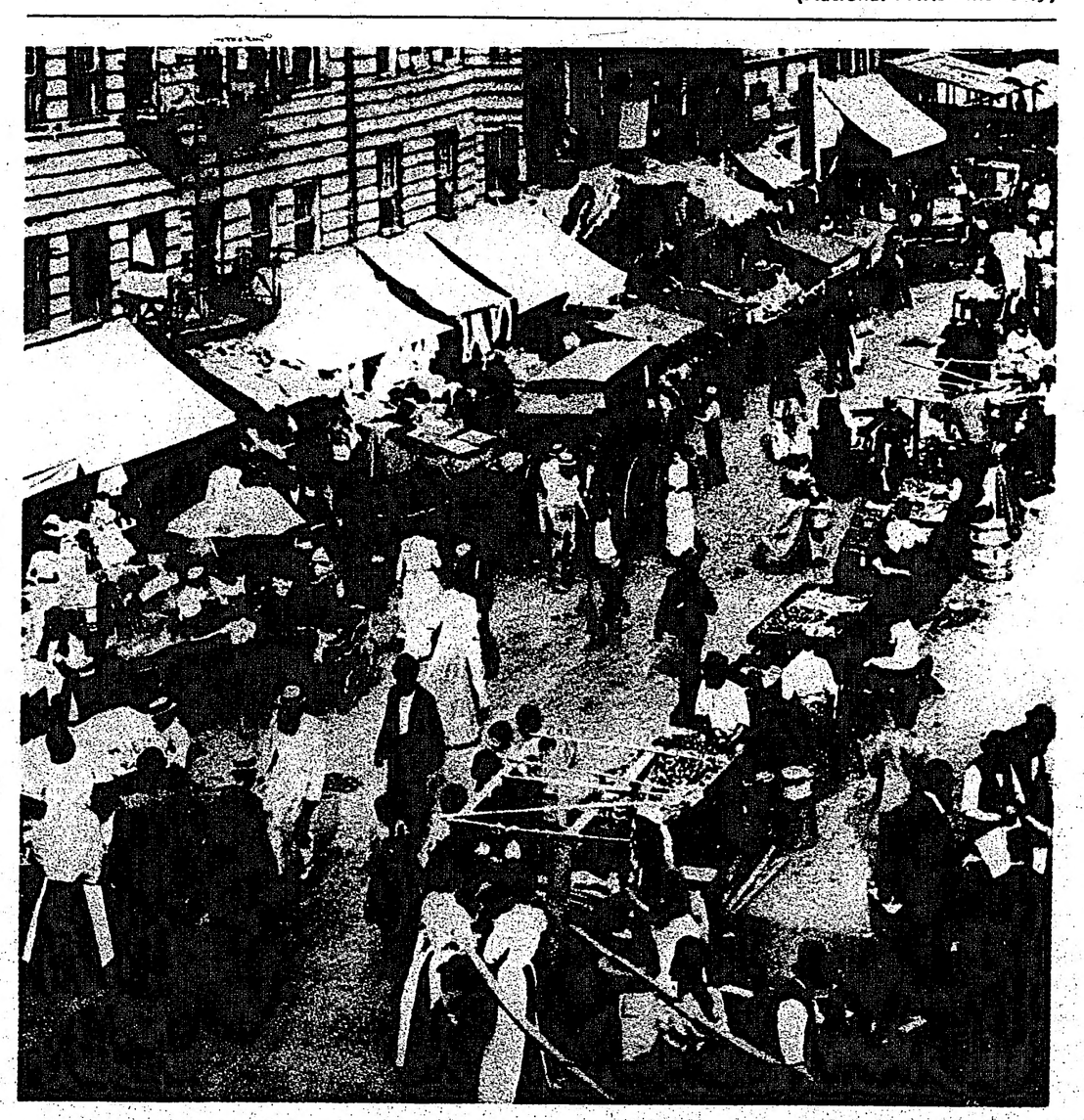
The immigrant Jew and the black from the South had come alike from rural societies. That was a bond between them and, unlike East European peasantry, these *goyim* were friendly, outgoing. The Jews were impressed by the role of the matriarch in the black family. They had a predisposition themselves toward matriarchy. Each people saw the other through the myth of Hebrew biblical legends which made them kin. Both blacks and Jews in the Harlem of the 1920s had in common a passion for organization. There were Jewish orphanages, Talmud Torahs, old aged homes, youth centers, untold numbers of synagogues, small and large (one had the most famous cantor of that day, Reb Yossele Rosenblatt, under contract), and two Yiddish theaters. The blacks also had social welfare institutions, untold numbers of churches, ranging from the somber Episcopalian, which they had bought from the WASPS, to the storefront churches of schismatic denominations who sang their hymns with a Hasidic concentration and fervor. There gathered the black young men and women who seethed with ecstatic speech and vowed their talents for a new era for the black man. They founded black theater groups, black art groups, black literary magazines.

THERE were also blacks from the West Indies. Like the East European Jewish immigrants they were divided into the West Indies' equivalents of Litvak, Galitzianer, Russian, Rumanian, Hungarian and so on. They came from islands occupied by a variety of European powers and spoke the languages of their occupiers — English, French, Spanish, Dutch. Like the Jews, they formed *landsmanschaften*. The East European Jewish immigrants introduced Zionism to America as a mass-based movement; the West Indies introduced an early black nationalism. They disdained menial labor as low caste and turned to trade, wanted to be their own bosses, opened retail stores and owned more of these proportionately than the American blacks. They were called, with some malice perhaps, "the Jews of the race."

We kids would wander to Harlem on occasion to hear Yossele Rosenblatt, or to sneak into a Yiddish theater where the doormen came to know us on sight. We would see Jewish and Negro mothers looking after each other's brood; Jewish storekeepers watching from their doors to keep a customer's child from getting into mischief. Jewish pharmacists were busy removing cinders from sniveling kids' eyes, especially on cold evenings when bonfires were lit in the streets. On nights when a black fighter was matched against an Irishman the Jews shared their black neighbors' elation or gloom.

In 1929, Abraham Grenthal, a Harlem-born Jew, a popular figure in the community, was asked to surrender his post as district Republican leader to a Negro because the blacks had become a majority in the district. Grenthal refused. Negroes nominated an insurgent Republican slate. Grenthal's friends rushed to the Yiddish press hoping to transform his fight into a Jewish issue. The editors resisted. Grenthal was defeated. It was the first victory for Black Power. ■

(National Jewish Monthly)



HARLEM, NEW YORK, AT THE TURN OF THE CENTURY.

SPECTER OF THE DREYFUS CASE

(cont. from page 7)

the state. For their part, the Israelis were bound to be furious when France, while refusing to deliver the promised Mirages, agreed to supply an even greater number of them to Libya.

Despite the example of Vietnam, the Israeli leaders still think escalation has its merits, and regard the preservation of their air superiority as a matter of life and death. So it was inevitable they should take maximum advantage of the Franco-Libyan arms deal, even though Libya's lack of pilots and the country's inexperience in modern warfare seemed to indicate that there was little cause for immediate alarm.

Jerusalem stepped up its propaganda campaign and brought increased pressure to bear in an attempt to get Paris to deliver the promised Mirages, and to persuade Washington to supply the Phantoms Mrs. Meir had been insistently asking President Nixon to provide.

It was equally inevitable that this offensive should receive wide support from Jews of the Diaspora: solidarity is the natural byproduct of periods of tension. In these circumstances it is quite surprising that out of a total of nearly 6 million American Jews, no more than 15,000 protested against M. Pompidou's visit to the United States. And there is a tendency to forget that a number of important Jewish personalities attended the dinner at the Waldorf Astoria.

It is self-evident that if the major Jewish organizations in the United States had called on their members to turn out, and had not, as they often do, advised restraint, the demonstrations might have taken a much more serious turn.

No clarification

Now that the impact of the Chicago incident, ultimate responsibility for which rests with Mayor Richard Daley, has diminished, President Pompidou must be wondering if he was well advised not to receive the delegation of Jewish leaders which the French Embassy, with a certain amount of difficulty, had persuaded to come to New York to meet him.

Common sense argues in favour of explanation whenever possible, and France's Mediterranean policy can be explained. It rests on a certain assessment of France's economic, political and strategic interests, and M. Pompidou did not appear to have had excessive difficulty in convincing President Nixon. But the explanation clearly has not gone down so well with other people, who, while they are Jews, are by no means unconditional supporters of the Israeli government; in the wake of various belated and awkward clarifications, they are still wondering what the French President really does think about the "racial" and "religious" nature of the Israeli state. A genuine clarification might not be entirely useless. M. Pompidou was expected to provide one, and it was surprising he did not take the opportunity to do so during his television interview on March 12.

The French government, which allows the Communists to reaffirm their fidelity to the Soviet Union whenever they like, is entitled to demand the loyalty of all French citizens. But in return it must recognize their right to criticize its policy, in the Middle East or elsewhere. It cannot, without injustice and certain real risks, foster the impression that the only people opposed to that policy are Jews, whereas in fact, it is impossible to calculate the number of non-Jews, soldiers and civilians, including veteran Gaullists, who actively support Israel.

At the same time, the French government ought to do all it can to discourage the idea that it considers peace in the Middle East contingent upon Israel's willingness to renounce its raison d'être —readiness to offer a home at any time to any Jew who wants it.

Right to criticize

It goes without saying that this should not prevent the French government from criticizing Israel's policy, or from hoping that when a détente is finally reached it will bring about a gradual reintegration of Israel into the geographical and human context which it too often tends to disregard. The French government also has the right to expect the Israeli leaders not to try to set the French Jewish community against it by denouncing as traitors those who disagree with any or all of Israel's actions.

In a recent radio interview, Israeli Foreign Minister Abba Eban asked the French people to try to understand Israel's "edginess" and "sensitivity." This is understandable enough, but when he went on to compare "anti-Zionist Jews" with "anti-French Frenchmen," Mr. Eban was setting the status of those in the Diaspora as Jews above their citizenship in the states of which they are nationals. This is very dangerous ground: it would be comforting to think that Mr. Eban was drawn into it inadvertently.

Here too the risks of escalation are clear. Not too long ago an avowed supporter of French government policy asked in passing whether the day might not come when Jewish government officials would have to be denied access to certain jobs essential to national security.

It is high time for both sides to stop to think and try to engage in some bridge-building, if they want to avoid lapsing into the ignoble follies of the past.

ANDRÉ FONTAINE

British M.P. analyzes Arab politics

COVENANT OF DESTRUCTION

A JCNS exclusive by Raymond Fletcher

Some historical decisions are irreversible. The United States, for example, remain united; and no amount of whisky-soaked oratory from Southern demagogues will ever resurrect the Confederacy.

Similarly, the Act of Union that brought Scotland into a United Kingdom in 1707 cannot, and will not, be repealed, no matter how much control of Scottish affairs passes into wholly Scottish hands. And a terrible civil war has just confirmed, in the worst possible way, that the frontiers drawn by Lord Lugard for Nigeria are permanent.

The creation of the State of Israel was an irreversible decision of the same order. Though the new State quickly acquired a birth certificate from the United Nations, it required no certificate of legitimacy from anyone except its own citizens. For it was really a rebirth, the culmination of an agonisingly long process of self-discovery by the Jews, and the votes that registered it were of small importance compared with what was being registered.

It is against this central, immutable historical reality that the confetti-shower of plans for a Middle East settlement must be assessed. Fifty different sets of frontiers may be drawn for Israel by twice that number of would-be mediators, but the historical reality would not cease to exist if it were compressed into a geographic space only ten miles square. For even if, in a mass fit of national suicide, the Israelis decided to liquidate themselves as a nation and become merely members of a religious denomination, they would not be able to liquidate their own history. Israel is a reality in time as well as space.

This is denied by the authors of the Palestinian National Covenant, the document accepted by the 1968 Cairo conference of the Palestine Liberation Organization. To them, Israel's history is that of an implanted garrison of imperialism. "Zionism", reads Article 22, "is a political movement organically related to world imperialism. . .aggressive and colonialist in its aims; and Fascist and Nazi in its means".

This, argue the more sophisticated pro-Arab lobbyists, is merely Arab rhetoric. It is what Arabs mean that matters, not the quaint way in which they say it. Even Sir John Richmond has stated that the covenant shows that Palestinian Arabs "have gone further than others towards the ideal of transcending nationalism". What they really want, it is implied, is a bi-national State wherein Jew and Arab can worship and work happily side by side.

But how can you have two nations within one State when the very existence of the second nation is expressly denied? Israeli Jews, states Article 20 of the covenant, are not even a people, let alone a nation. Only those Jews who were living permanently in Palestine "until the beginning of the Zionist invasion", reads the notorious Article 6, "will be considered Palestinians".

Even some of the delegates at the Cairo conference thought this a bit too strong, and Arafat's foreign friends have worked overtime in the correspondence columns of the British press to explain it away. But Arafat himself was adamant at Cairo, though he agreed that a different version of the Article should be used by El Fatah in its propaganda abroad.

● The aim of the Palestine Liberation War is not only to inflict a military defeat but also to destroy the Zionist character of the occupied land, whether it is human or social.●

EL FATAH

So what is a bi-national State, El Fatah version? It is a Palestine in which only one nation has legitimacy ("Palestine is a part of the Arab nation") and the politico-religious aspirations of the other are denied ("Zionism is an illegitimate movement and its existence and activity will be prohibited"). It is a Palestine in which 50 years of history are to be obliterated, the Balfour Declaration nullified and the Jews cut down, in size and status, to a minor religious denomination. It is a Palestine roughly similar to pre-war Poland, which was also a bi-national State according to Marshal Smigly-Rydz.

The covenant, quite obviously, is not worth ten seconds of attention by any Israeli. It is not even a coherent statement of the real aims of the odd assortment of gunmen and rabble-rousers who met in Cairo to discuss it. (I concede that there were one or two reasonable men at the conference, all of whom have since been chastised in the Fatah press). For, like the Freikorps Street fighters who helped to destroy the Weimar Republic, Arafat's followers have neither a valid political philosophy nor legitimate political objectives.

They have instead a chameleon-like ability to adapt themselves to the pre-conceptions of whichever foreigners they happen to be talking to. It is from one such series of meetings, indeed, that the curious notion that the covenant is a charter for a bi-national State took wing and fluttered round the world. There is nobody quite so gullible as a perambulating liberal, I regret to say.

But in Moscow, Arafat uses the jargon of Marxism. In Cairo or Rabat he slips into the inflated rhetoric of the Moslem Brotherhood. It is only when "the resistance" talks to itself, as it did in the documents assembled last year for an Institute for Strategic Studies' survey by Mr. Y. Harkabi ("Fedayeen action and Arab strategy"), that it reveals what it is really about.

"The liberation action", reads one such frank expression, "is not only the wiping out of an imperialist base but, what is more important, the extinction of a society. . .military defeat is not the sole goal in the Palestine Liberation War, but it is the blotting out of the Zionist character of the occupied land, be it human or social".

This may be uncharacteristic. Its author may be unimportant. But it accords more with the actions of the "resistance" than all the 33 Articles of the covenant. And it reveals, more clearly than any other statement I have seen, the dominant nihilistic strand in El Fatah thinking. Which raises another question for those who urge Israel to consider a bi-national State as part of a settlement. Just how does any government negotiate with nihilists? Even the Arab governments cannot, as the unfortunate Hussein is well aware.

To dismiss the Palestinian "resistance" as armed nihilism, however, is not to treat the Arabs it misleads with contempt. The tragedy of the Middle East is not that of an indigenous people elbowed out of their homeland by invading Zionists. It is that of two kinds of nationalism, both born at the same time, one of which has succeeded while the other stumbles from failure to failure.

There were no "Arab" nations until fairly recently. There were countries with Arabic-speaking peoples following a religion that was founded by an Arab-speaking prophet. Neither Mahomet nor Saladin, however, would ever have referred to themselves as Arabs. Like the Israelis, Arab nationalists discovered their national identity in a Holy Book, in a shared language, in shared historical experiences (mostly tragic) and in resisting oppression. Unlike the Israelis, they have been unable to create a single State wherein the Arab people have come into their own.

Someday, I trust, they will, brushing aside the Nassers and the Arafats as they do. Then all the children of Abraham, Arabs and Jews alike, can embark on the great adventure of building a new Middle East of good neighbors. Until that day arrives, the slogan of the Palestinian bi-national State is no more than an invitation to the Israelis to return voluntarily to the ghetto.

'LOS ANGELES DIARY'

BY WILLIAM FRANKEL

All visitors to California are expected to enthuse about its climate. To establish my British credentials, I record that I left sub-zero New York and arrived in Los Angeles in February where the sky was blue, the sunshine bright and the temperature high in the 70s.

There is no real winter in southern California and residents don't own topcoats. But there is a rainy season and the rain, when it comes, has the same effect as a sharp frost in England -- nobody expects it and chaos ensues. Streets are awash, schools close, dry canyons become torrents and social life virtually comes to a standstill. But only for a day or two; the sun and heat return and the southern California winter resumes its benign course.

Los Angeles spreads over a coastal plain with the blue Pacific on one side and a circle of verdant hills and mountains cutting it off at the other. With such a glorious setting, it's all the more disappointing that so much of the city is unworthy or just ugly. Sunset Strip is sleazy, Hollywood is tawdry, and many main streets are disfigured by a tangle of overhead wires and garish hoardings.

But there is beauty too. The trees and shrubs are a joy. There seems to be always something in bloom. Jasmine and mock orange perfume the night air. Nature has been generous and, at long last, the man-made contributions to the city are beginning to match up. Some of the residential areas, the newly developed downtown district and, in particular, the magnificent cultural center, are fitting complements to the gorgeous natural setting.

Accurate statistics are not available but it is estimated that there are about 600,000 Jews in the greater Los Angeles area. It claims to be the second largest Jewish community in the world, exceeded only by New York. Spread over hundreds of square miles, it is a collection of communities collaborating in the Jewish Federation-Council and the United Jewish Welfare Fund. Congregational membership in Los Angeles is low compared with other parts of the United States and the latest survey of the Jewish Federation-Council suggests that it is declining. Of the religiously identified Jews, 32 per cent are Conservative, 22 per cent Reform and only 6 per cent Orthodox.

The outstanding Jewish figure is Rabbi Edgar Magnin, fifty years the spiritual leader of the Wilshire Boulevard Temple. A friend of President Nixon, he also has direct access to lesser national and State authorities. Bluff, forthright, looking more like a vigorous 60-year-old than the octogenarian he is, Rabbi Magnin possesses a mature and down-to-earth wisdom which commands respect.

He is engagingly candid about his sermons. "I don't preach" he says, "there is something condescending about it and anyway why should I talk to people from the pulpit on a Sabbath in a different way from the other days of the week. And I don't talk to them about the sidra of the week either. They have heard all that stuff before and they are not interested".

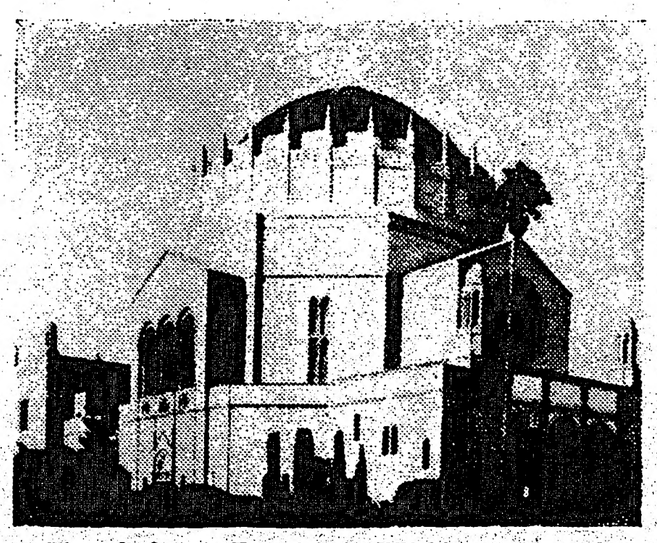
Rabbi Magnin's independence cannot be entirely unconnected with his possession of a private fortune. Independent means tends to stimulate independent thought. Although he has his critics particularly in the more intensely Jewish and pro-Israel sections of the community, it is generally recognized that Rabbi Magnin is disinterested in those considerations of petty advantage which so often poison synagogue life.

Los Angeles is rich. There are more Rolls Royce and Bentley cars in Beverly Hills than in Bond Street. The money comes from the film industry, from commerce generally and from new industrial developments like aero space. But in addition Los Angeles is literally built on wealth. It rests on vast deposits of oil. Throughout the area, in the most improbable places, ugly oil derricks jut upwards. There is an oil pump working in the back yard of the Beverley Hills High School and another near an Orthodox Synagogue, provides a regular income for the Jewish residents of the neighbouring houses.

Hillcrest is socially the premier Jewish country club, and its opulence and attractiveness are easily the equal of the Los Angeles (non-Jewish) country club down the road of which President Nixon is a member. Oil was discovered under the Hillcrest and I was told the club draws an annual revenue of $100,000 from this source. As a result, the entrance fee to Hillcrest (since the members own the well) has now gone up to $30,000.

The building of the Hollywood Athletic Club (which would not admit Jews) now houses the University of Judaism, the West Coast branch of the (Conservative) Jewish Theological Seminary. It has over 1,000 students in its Adult School but its most spectacular department is that of fine arts which regularly mounts exhibitions of Jewish art of impressive quality.

The (Reform) Hebrew Union College also has a West Coast branch. I attended a service for the forty-odd members of its Rabbinical school. It was conducted by the professor of Jewish music who accompanied himself on a guitar. I was at first resistant to what I thought a bizarre innovation. But after a few moments it all seemed perfectly appropriate. A guitar encourages congregational participation far more than an organ, and in this case the rabbinic students joined in the rhythmic singing and responses with almost Chasidic fervor.



The (Reform) Temple on Wilshire Boulevard

Whether it be at the University of Judaism or Hebrew Union College, the West Coast is developing its own Jewish forms untrammelled by the over-intellectual formulations of their eastern seaboard colleagues.

I wasn't surprised to find Lubavitch entrenched in Los Angeles. I have met them in action all over the world so why not here too? There is in fact a new and attractive Chabad house very close to the vast campus of the University of California, Los Angeles. The young rabbis in residence display that exemplary devotion characteristic of all Lubavitch missionaries.

One rabbi walks through the campus each morning with a large badge bearing the slogan: "I have put on tefilin today, have you?" This simplistic approach may not do very much to strengthen Judaism among our intellectual youth, but then, what does? At least the Chasidim must be given full marks for trying.

After a prosaic flat in Lea Bridge Road, a house in the San Fernando Valley with a patio and a luxuriant garden, permanent sunshine and two cars is "paradise enow". It is one of the reasons why the population of California is increasing at the rate of some 1,000 per day and why Los Angeles will one day rival New York as the world's largest Jewish center.

Exodus From China

By EMMANUEL PRATT

EMMANUEL PRATT, *who was raised in China and now lives in Jerusalem, is a free-lance writer and photographer.*

During the late 1930's, China was drowning in misery. I have often been asked why the Chinese Jewish youth, a well-organized youth with high moral standards, did not become involved in Chinese social movements.

The truth is that in our attempts to be friendly with our neighbors, we remained "ta piza" (big nosed i.e. Europeans) to most Chinese. Any European who tried to participate in a Chinese revolution or social movement would be regarded with suspicion. They preferred to have us keep our "ta piza" out of their business.

Furthermore, the Jews of Manchuria were too involved in their own struggle for survival. Few of us spoke Chinese well, and even fewer could read and write the language. Most Chinese we dealt with spoke to us in Russian or English. Needless to say, not many of us studied Chinese philosophy, history or literature. We had many business acquaintances, but few close friends among the Chinese. There was an invisible Chinese Wall between Europeans and natives, even long after the latter had come to recognize that Jews were less apt to cheat or harm them than other Europeans.

set foot in a rickshaw. More than once, I was rebuked for this by the rickshaw coolies themselves. "What are you trying to do to me?" one of them asked me when I said that I could not bring myself to hire him. "If you are not going to ride me, and if others are not going to ride me, how will I feed myself and my family? You think only of yourself and not of me." And then he added convincingly, "if you want to be good to me master, do ride me, but pay me a little more." He convinced me to take my first and last rickshaw ride.

The mentality of the rickshaw coolie was illustrated during a disastrous flood, which inundated the entire city of Tientsin. The Jewish youth of the city immediately organized relief and rescue flotillas of small boats. On one of our runs, we saw a young Chinese boy up to his chin in the rising water, holding fast to his rickshaw. We told him to climb into our boat, but he refused: "I can't leave my rickshaw. If I do, I might just as well drown because then I will surely die of hunger." We saved him and his rickshaw. No one knows how many unknown coolies drowned because they would not abandon their rickshaws.

the full extent of the German plans for the "final solution." The Chinese Jews had been lulled into a false sense of security by their geographical isolation. We were certain that "it can't happen here!"

On the surface these were years of economic prosperity for the Jews in Tientsin, Peiping and Shanghai. The Pacific Ocean seemed truly calm with not a ripple on the surface, not a cloud in the sky. All shipping lanes were used freely, tourism and trade fourished. And yet, somewhere deep within us, we knew that these were the last days of a world that would soon be gone with the wind, never to return.

While our home-made strategists and politicians moved the pins on the map in the Tientsin Jewish Club, the Japanese generals and ministers in Tokyo were playing their own deadly games over maps of East Asia and the Pacific. The deep involvement of England and France in the war with Germany left only one country to threaten Japanese hegemony in the Far East: Soviet Russia. This threat was removed when the Japanese made a hurried peace settlement with Russia fixing the Soviet-Manchukuo border. Tokyo was now free to set

ORIGINAL CHINESE JEWS

For the Chinese Jews the epitome of the grinding poverty that kept China's people in the dust was the rickshaw. What made this conveyance so revolting to us was not the terrible waste of human labor but the loss of dignity suffered by coolie and rider alike. Most of us found it distressing just to hear them offer to "carry you fast, very fast, master, faster than a horse" for three to five Chinese fen (about $.05) for any distance in any weather. Many times I was sickened by the sight of the coolie straining all the muscles of his starved body while the rider mercilessly beat him as he yelled "Quoi! Quoi! Faster! Faster!"

From the moment I became aware of the fathomless depths of degradation reached by those who could ride a human being, I refused to

The morning we heard that England and France had declared war on Nazi Germany, a huge map of Europe was hung on the walls of the Tientsin Jewish Club. Marked with a line of black (German) and green (Allied) pins to show the progress of the fighting, the map soon became the central meeting place of the community. There one could hear the most profound evaluations, predictions and comments offered by Tientsin's best Jewish armchair strategists, most of them of venerabel age. As the black pins pushed the green ones westward, the mood became increasingly sullen until finally the map was abandoned by everyone.

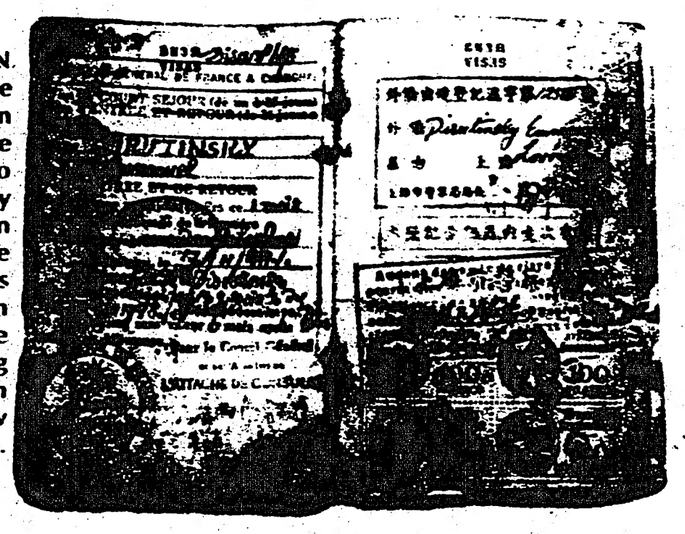
Then the first Jewish refugees from Europe began to arrive in Shanghai and Tientsin. They brought bad news. But no one had yet grasped

up the New Order in Asia, which meant driving the European powers -- particularly England, France and the Netherlands -- from Asia and the Pacific.

All this hardly relieved the anxieties of the Chinese Jews. In September 1940, Japanese Premier Prince Fumimaro Konoge signed treaties of alliance with Germany and Italy thus extending the Berlin-Rome axis to Tokyo. Japanese Foreign Minister Matsuoka is said to have declared: "Antisemitism will never be adopted by Japan. True, I concluded a treaty with Hitler, but I never promised to become an antisemite."

Our calm, prosperous little world came to an end on December 7, 1941, with the infamous attack on Pearl Harbor. All connections between Chinese Jewry and the Jews of the Free World were severed. There were, at that time, 35,045 Jews in all of Manchuria and China including 25,000 refugees from the Nazi-controlled areas of Europe.

During the early years of the war when the Japanese were victorious, Jewish



MEMENTO OF AN historic flight. The author's Russian passport with the phrase "en route to Palestine" skillfully altered to read "en route to Pologne (Poland)," which was used to fool the Syrian authorities during the first flight of young Chinese Jews from Shanghai to Tel Aviv via Damascus in 1948.

communal activities continued without much interference. The magazines Jewish Life and Hadegel continued to appear, community centers and synagogues remained open, and Jewish youth groups conducted their activities as usual. Nevertheless, although the Japanese did not interfere with Jewish communal activities, they persecuted and arrested many Jews on an individual basis. On December 7 a large number of Jews was imprisoned and charged with espionage.

Nazi advisers soon became active in the Far East. The German ambassador in Tokyo set up an anti-Jewish exhibition which toured the main cities of Japan and China. Antisemetic literature was translated into Japanese. Japanese officials who were friendly to Jews were sacked and replaced by others prepared to demonstrate a sterner attitude. At the same time the Japanese continued to declare that antisemitism was impossible under Japanese rule. In all fairness it should be said that the Germans expected much more from the Japanese in the ways of introducing the Nuremberg laws in Japanese administered areas.

The recent refugees from Europe were hardest hit. They knew better than we what German occupation meant for the Jews. They had fled to the other end of the world, only to have the Nazis catch up with them. At German insistence, they were confined to a new barbed-wire-enclosed ghetto in the Honghew section of Shanghai.

The Shanghai ghetto was administered by a low-ranking Japanese officer named Ghoya, who demanded that the inmates call him "King of the Jews." He enjoyed wielding his power and he never overlooked the slightest opportunity to demonstrate it.

Here again, under the most unbearable conditions, the Jewish communal genius revealed itself to the full extent. Jews began to organize their miserable new existence into a semblance of a normal life. Dozens of committees sprang into existence and they in turn organized schools, kindergartens, religious seminars, theaters, literary circles, orchestras, a library and even a soccer league.

An acute shortage of relief funds was created when the Japanese froze all dollar and sterling funds administered by enemy nationals (mostly Americans) who were interned or repatriated. Nevertheless, the Joint Distribution Committee in New York managed to send money to the refugees in the Hongkew ghetto with the help of the neutral Swiss, Portuguese, and Swedish consulates. Part of the JDC money went into a Kitchen Fund to serve 10,000 hot meals a day. JDC remained a symbol of the unbreakable bond between the Jewish people throughout the war-torn world.

After the battles of Stalingrad and Guadalcanal the tide of war began to turn, and there was a gradual upturn in the morale of the Chinese Jews. The approaching end of the war was signalled by a loosening of the strict regime in the Shanghai ghetto. One day the psychopathic "King of the Jews" disappeared and a more lenient Japanese officer took over.

Just before the end of the war, a direct hit was scored on the ghetto by Allied planes bombing an adajacent ammunition dump. Thirty refugees were killed and many were wounded. But here again the Jews showed exemplary discipline and no panic. There were many surgeons and nurses, and provisional dispensaries were immediately set up. Shirts and linens were used to make bandages, Jewish and Chinese casualities were treated according to emergency priority. The neighboring Chinese showed their appreciation by bringing food, sweets and cakes, wine and honey, and distributing them lavishly among the hungry inmates. The Chinese are generous by nature and like to show it.

The night of August 10, 1945, was an unforgettable event in the Shanghai ghetto: When the news of Japan's surrender swept across Shanghai and reached the camp, the gates and barbed wire fences of the ghetto were torn down and Jews began to dance in the streets all night long. The sun that rose over the Shanghai skyscrapers that morning shone upon a new dawn of freedom.

Portrait of Li Kuang-t'ien

HADASSAH MAGAZINE

A true story

by Frances A. Koestler

EVERY VISITOR AN ELIJAH

TO ME, ONE OF THE MOST meaningful aspects of the Passover is the setting of a place at the Seder table for the prophet Elijah. The ceremonial symbol of welcome to the eternal wanderer, I have always felt, not only recalls the 40 years spent in the alien wilderness but is a continual reminder of man's ethical obligation to treat the stranger with warmth and kindness.

As I fill Elijah's cup this coming Passover, I will certainly be thinking of a recent experience in which I, as a traveler in a foreign land, was the beneficiary of a whole nation's philosophy of concern for the well-being of strangers.

It is fair to say that even the most sophisticated traveler fears the possibility of illness or injury while far away from home. Any medical emergency is bad enough in itself; when it takes place in a foreign land, with an unfamiliar language, the impact can be little short of devastating.

Based on what happened to me a few months ago, the best advice I can offer my globe-trotting fellow Americans is this: if you *must* have an accident or illness, Amsterdam is the place to have it. The dispatch, efficiency, and competence of Dutch medical care is exceeded only by the extraordinary helpfulness shown by Amsterdamers to strangers in distress.

It was less than 24 hours after arrival in Amsterdam that, dashing to catch a tram, I tripped over a cobblestone and crashed heavily to the pavement. In the few instants it took for me to become aware of my bloodied knee, my throbbing ankle, and my undignified sprawl on a busy thoroughfare, several things had already happened. A man in a white coat (a pharmacist, perhaps, I still don't know) had materialized in the crowd surrounding me, had examined my injured leg and expressed the opinion it was probably not broken. Someone else had phoned for an ambulance.

As my husband helped me to my feet, a passing motorist stopped his car and offered to drive us to the nearest taxi rank. Unaware that an ambulance was en route, we accepted his offer. Instructed by our motorist friend, the taxi took off for the Queen Wilhelmina Hospital and deposited us, a few minutes later, at its first aid station.

Then began an astonishing, heart-warming series of events. As soon as a nurse's aide had removed my shoe and shredded stocking, a woman doctor came in, looked things over and issued rapid instructions. I was helped into a wheel chair, my husband was summoned from the waiting room and, moments later, an amiable young man showed up to wheel me into a small ambulance. He used his limited command of English to tell us we were on our way to the surgical pavillion. As we rode through the hospital compound, he apologized for the slight bumpiness of the road due to construction activities. His sincere distress over this minor impediment to the efficient execution of his job was an attitude I was to encounter again and again, in the hospital and elsewhere, among the conscientious Dutch.

At the surgical pavillion I was wheeled into the corridor, my husband was waved to a seat in the cheerful, sunlit waiting room, and in a few moments I found myself occupying a curtained cubicle in a busy clinic. In rapid succession, three young internes came to look at my fast-swelling leg. While I couldn't answer many of their questions, for their English was limited and my Dutch even more so, there was communication just the same. By this time, the combination of shock, pain, and frustration had reduced me to tears; each of the three took time to pat me reassuringly on the shoulder.

Between visits by the interns, the curtain to my cubicle was left open and I could watch the activity in the aisle separating the two facing rows of treatment booths. There were patients in plaster casts, on crutches, on stretchers, in wheelchairs; there was a steady stream of nurses and doctors, aides and technicians; and there seemed to be an invisible traffic director, for everyone and everything moved swiftly and smoothly. The clinic personnel criss-crossed from one patient to the next in a kind of speeded-up Chaplinesque ballet.

Nurse Linda Nyland (l.) and X-ray technician Philomeen Dekkers, who amazed our Frances with their extraordinary kindness.

When Dr. Weller, the senior resident, appeared, I was relieved to find he had a better command of English than the interns. It was his opinion there was no fracture, but X-rays would be taken to make sure. A tall, dark-haired young woman, whose white coat carried the nameplate Ph. Dekkers, then wheeled me into the X-ray room where she took a set of pictures.

While the X-rays were being developed, I began to think—and to worry. Whether or not my leg was broken, it was painful and grossly swollen. Internal bleeding was causing a fast-spreading bruise in threatening shades of black, purple, and green to radiate downward from the bloody scraped area on my kneecap.

The problem I was brooding about was practical rather than medical. On arrival in Amsterdam the preceding evening, we had been unable to book a room in any of the larger hotels. With the help of VVV, the Amsterdam Tourist Bureau, we had checked into an attractive small hotel, newly converted from a private residence. Only three stories high, it had no elevator; getting to our room entailed negotiating a steep, winding flight of stairs. Even if I could somehow get up those stairs once, what would I do about meals? The hotel was too small to have a dining room.

X-ray negative in hand, Dr. Weller returned to announce there was no fracture. However, he said, the torn ligaments and the hematoma would immobilize me for a few days. He summoned a young nurse, Linda Nyland, who wrapped my leg from above the knee to the sole of my foot in a thick layer of lamb's wool, topped by a winding elastic pressure bandage, and finished off with a gauze stocking. I was to exercise my knee by flexing and unflexing it at least ten minutes of every hour, Dr. Weller instructed, and to report back in 48 hours.

Explaining my housing dilemma, I asked whether I couldn't become an inpatient until ready to walk. Sorry, he replied, there was no clinical justification for hospitalization. Knowing that the average American physician concerns himself only with medical problems, I expected Dr. Weller to regard my case as finished so far as he was concerned. But I had reckoned without the Dutch sense of thoroughness. He said a few words to Nurse Nyland, who in turn summoned Miss Dekkers, and a whirl of activities got under way.

My husband was called in from the waiting room and two cups of coffee were brought into the cubicle to fortify us while we tried to think what to do next. Miss Dekkers brought a sheet of paper on which she traced the outline of my bandaged foot; obviously, no shoe of mine would fit over the bulky dressing, but an outsized man's scuff might do the job. She measured length and width, noted them on the sketch, and wrote a few words in Dutch to explain what was needed.

"If you bring this paper to any shoe store," she told my husband, "they will know what kind of slipper to give you." With a barely concealed twinkle, she added: "There's just one thing . . . they probably won't be willing to sell you only one. I'm afraid you'll have to buy a pair."

In the meantime, Miss Nyland had wheeled in a stretcher bed and was helping me on to it. "Dr. Weller," she informed me, "has arranged for you to rest here all afternoon, if necessary, while your housing problem is being solved." She beckoned to my husband. "Please follow me, sir."

Alone in my improvised sickroom, I was just becoming aware that it was well past noon and I was famished, when another nurse popped in, bearing a covered tray. "We have no kitchen here," she said, "but I made some 'little breads' in the staff lunchroom." I recognized "little breads" as the literal translation of "brootjes," the Dutch word for rolls or sandwiches. On the tray were two slices of bread and meat, a cup of tea and a small dish of yoghurt. Not exactly my kind of lunch—I can't abide yoghurt—but I devoured the rest gratefully and soon drifted off into an exhausted sleep.

It was late afternoon when I awoke. My husband had just returned to the hospital and we were all set. Our two guardian angels, Miss Dekkers and Miss Nyland, had begun by phoning four nearby hotels. When those efforts proved futile, they had drawn a map to show my husband how to get out of the hospital grounds and to a tram that would take him to the VVV. The efficient tourist bureau had made a series of calls until they lined up a suitable room in a good, centrally-located hotel complete with elevator service.

Our young helpful friends appeared once again; one went to phone for a taxi while the other helped me back into a wheelchair and rolled me out to the curb. Soon I was installed in the Centraal Hotel, dutifully flexing and unflexing my knee.

Two mornings later, I was sufficiently improved to keep my follow-up appointment with Dr. Weller. It was only 8 a.m. but the waiting room was already crowded with men, women, and children displaying such an impressive array of casts, splints, crutches, and bandages that my husband remarked: "This must be the broken-arm capital of the world!" The prevalence of shattered limbs, we speculated, was probably a direct consequence of Amsterdam's ubiquitous bicycles.

When my turn came, I limped to a cubicle in the treatment room. The mummy-like wrappings of my leg were removed, a new dressing was applied, and I was greatly relieved when Dr. Weller declared I could now manage with just a knee bandage. He gave me some further instructions about exercise, shook my hand, wished me luck, and turned to leave. "One last question, doctor," I called after him. "Where do I settle my bill?" He looked puzzled.

"What I mean is, where do I pay?"

"Oh," he replied. "You don't pay. There is no charge. Free."

No charge? Free? Diagnosis, treatment, X-rays, ambulance, dressings, bandages, coffee, lunch, phone calls—all this at no cost? And for a stranger? My journalistic curiousity was aroused. That same day I began an investigation of the overall subject of how strangers fare in Amsterdam, which will be the topic of next month's article.

If, in the meantime, you take off for a holiday abroad, relax! A mishap need not be a calamity, even thousands of miles away from home, so long as there are people like my friends of the Queen Wilhelmina Hospital—people who act as though every day were Passover and welcome every traveler as though he were an Elijah. ■

(National Jewish Monthly)

JERUSALEM ARABS

by Aryeh Greenfield

Almost three years have gone by since the terror and the exultation of the Six-Day War. One of the results of that conflict has been the de facto co-existence in Israel's reunited capital -- Jerusalem -- of 200,000 Jews and 70,000 Arabs.

The peaceful day-to-day life in the city is of importance to all Israelis, most of whom are deeply conscious of the need to find a modus vivendi with the neighboring peoples.

Most Israelis are also firmly convinced of the efficacy of "constructive" action. Raise a man's standard of living, runs this line of reasoning, and he will ultimately stop being your enemy.

Whatever the merits of this approach, it is interesting to see what Israeli rule has done for the economic status of the Arabs of East Jerusalem. A recent study of this subject covering the period from June, 1967 to March, 1969, presents some enlightening data.

The Arab population of the city has been growing, because many villagers have apparently moved to Jerusalem. The recorded growth rate stands about 4 per cent a year, compared to the unusually high 4-1/2 per cent of Israeli Arabs, and 2.6 per cent of all Israelis who are moving to the capital.

Incidentally, the Jewish population of the city will grow even faster, as current housing projects are completed.

Employment in East Jerusalem is also satisfactory, largely because of Israel's booming economy and its hunger for labor. Immediately after the war, employment slumped from 11,200 to 8,100. By the end of 1967, however, it had recovered almost to the previous level.

The estimate for 1971 is more than 15,000 gainfully employed, and the figure for this year is reported to be higher than previously forecast.

More than 4,000 Arabs from East Jerusalem work in the Jewish parts of the city, about 65 per cent of them in building and the rest in industry, hotels and commerce.

Perhaps surprising to the outsider, but taken completely for granted by Israelis, is the fact that these thousands of Arabs rub shoulders with Israelis from all walks of life every day with a complete absence of incidents. Nor has there been a single instance of an Arab employee being suspected of having participated in an act of sabotage.

Incomes have also gone up, with greater relative benefits for those at the bottom of the scale. Unskilled laborers' pay has gone up by no less than 175 per cent since June 1967. The building trades have improved their position by 137 per cent, industrial workers by 76 per cent, on average.

All these data refer to earnings in real terms, after discounting an average price rise of 50 per cent over the level prevailing under Jordanian rule in the spring of 1967.

Possibly of even greater significance for the evaluation of the economic atmosphere, is the fact that Arabs opened 113 new businesses during the period between the war and March, 1969. This hardly denotes a feeling of insecurity, but rather the will to make the best possible use of business opportunities created by the unification of the city.

The Jerusalem municipality consistently supports such efforts. Up to March, 1969, it had extended nearly One million Israeli pounds in loans to Arab businessmen.

More people gainfully employed, greater per capita earnings, new businesses being opened -- all these add up to an encouraging picture. This is borne out by the far from scientific information garnered from purveyors of durable goods, and by two exact reports on the consumption of electricity and water.

The East Jerusalem Electric Corporation has reported an increase of 10 per cent in the number of its customers, between April, 1968 and March, 1969. Water consumption went up at an even more spectacular rate, perhaps suggesting that the demand previously went unsatisfied because of the limited resources devoted to this vital service by Jordan.

The open question is, of course, just what all this means in terms of the subject uppermost in every Israeli's mind: peace. Few illusions are left on this account. Not even the very naive now believe that the Arab rulers will allow the bloodshed to stop, simply because the Jewish State does more for its Arab residents than has ever been done by any Arab ruler.

But this does not impel most Israelis to abandon constructive efforts. They hold fast to the thought that, in the long run, sanity will carry some weight even in the Middle East. ■

ISRAEL'S PARLIAMENT: AN ANALYSIS

A JCNS exclusive by Shulamit Aloni

It is said of the British Parliament that it can do anything except turn a man into woman. Whatever its accuracy as regards Commons and Lords, the description is not far off the mark when applied to Israel's legislature -- the Knesset.

The legacy bequeathed to Israel by the Mandatory power permeated a wide area of Israeli life and institutions, but its most abiding influence was reserved for the legal and legislative system. Thus Israel's parliamentary democracy more closely approximates to its British proto-type than to American-style presidential democracy.

The State of Israel does not have a Constitution. Its first elected body in 1949, which was to have prepared the Constitution, deferred its enactment in favor of chapter by chapter adoption within the framework of the "Basic Laws". Only when the "Basic Laws", duly passed by the Knesset, had become crystallized, would they be incorporated into a written Constitution. The work of preparing the "Basic Laws" was delegated to the "Constitution, Statute and Law Committee" -- one of the nine Knesset committees.

Since British common law and equity remained in force in Israel, thus securing the freedom of the individual, it was not deemed necessary to promulgate a Charter of Rights.

Today, after more than 20 years, only four Basic Laws have been passed and there is consequently still no Constitution, but there is a growing feeling that the time has come to conclude the work of its preparation. This demand, heard among wide circles of the public, does not arise out of any failure to maintain a normal democratic way of life, but because we have grown up and conditions have become more stable.

How has our democracy operated so far, and how has the balance of governmental power been maintained, so that the rights of minority groups should not be adversely affected, despite the absence of a Constitution, and despite the unrestricted powers of the Government and its majority in the Knesset?

It is clear that a State largely made up of immigrants from 102 countries, bearers of different cultures, and with diverse interests, who vote under a system of proportional representation will naturally generate many parties. Indeed, the occasions have not been rare when representatives of over a dozen different parties have sat in the Knesset, some of the parties having but one, two or three representatives. And, as no single party has ever received an absolute majority, it has been necessary for the Government to rule by successive coalitions composed of the largest party and other small parties forming the Opposition.

The necessity for government by coalition had led to the small parties and their needs being taken into consideration, and to the majority being alive to the demands of minority public opinion. There has thus evolved a tradition of self-restraint, which avoids the theoretical dangers of majority rule in a democracy in which the legislature is supreme.

It is not surprising, therefore, that there are those who see in this system a blessing, and who feel that both the existing system of elections and government by coalition have proved themselves not only adequate to the task of governing, but also just and equitable. However, the system is not without its defects, and there are many serious critics who believe that the time for a change has come. It has long been felt that the multiplicity of parties causes needless and senseless splits, and that for the Knesset to be effective, it must become more than just a debating society haggling over methods and systems.

The coalescence of individual parties into alliances and then into "blocks" such as the Labour Alignment and Gahal, is a direct result of the need to reduce the multiplicity of parties.

It is felt, too, that as the electoral system is in considerable measure responsible for the prolifieration of parties, the party list system should be abandoned in favor of direct constituency voting, such as exists in Britain or the U.S.

Israel is a welfare State, supplying many services to its residents, but there is a second side to this achievement. The citizen is dependent upon and becomes tied to the government apparatus which develops, as everywhere else, red tape and bureaucracy. He has problems and he wants someone in the Knesset to whom he can turn. The election system in Israel prevents direct contact between the elector and the elected. The party acts as a go-between elector and elected.

The citizen of Israel is normally very patient, but the party chiefs will not be able to ignore his claims for very much longer. For all these reasons, the new, greater, Labour Party decided to introduce legislation in the Seventh Knesset to end the party list system in favor of a modified district system with some allowance for proportional representation.

An additional change towards which we are working is to arrive at a party which will win with an absolute majority. The dependence of the Government on small parties has been a safety valve for minority opinion, but it is questionable whether this advantage outweighs its many drawbacks.

Under the present system, small parties which know that the Government would be unable to carry out its policy without them, threaten crises if their claims are not met. They are thus able to wield power out of all proportion to their size. Especially has this been true of the religious minority, which has imposed its will and its way of life on the secular majority.

Since its foundation, Israel has been a State under siege, and its life has been one of recurrent emergencies. In these conditions, it has been difficult for the Government to make a stand on principles. Surrender has followed surrender to the claims of the junior partners in the coalition, and each surrender has brought with it further blackmail. And when it happened that the leadership refused to be blackmailed further, there occurred the inevitable coalition crisis bringing forward -- the elections, -- but all to no avail because under the prevailing system no one party has been able to achieve a majority mandate.

It is precisely here that the need for a written Constitution is particularly felt. Had there been one in the past it would have been impossible for the Government to make concessions on matters of principle or to accept laws which offend against freedom of conscience and coerce the individual in the sphere of religion.

It should be the aim of any prospective constitutional legislation to fix restraints on the Knesset and to examine its status vis-a-vis the Supreme Court, so that the latter will be empowered to invalidate legislation which violates the constitutional rights and freedoms of the individual. These changes, once effected, will provide evidence of the dynamism of our life, the vigilance of the public and its readiness for self-criticism, despite the fact that we are a State at war and besieged and that peace still does not appear on the horizon.

The Zionist Socialist fathers who arrived in Israel at the beginning of this cen-

(cont. on page 14)

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Press Scandals in Israel

by Moshe Ron

Tel Aviv. - Israeli authorities are concerned about the epidemic of "revelations" in the Israeli press regarding secret details of the Government and other sources. The Government adopted a special law enabling it to declare certain meetings secret. Notwithstanding, the number of ministers in Golda Meir's new Cabinet increased to twenty-four, thus having doubled the "revelations" about Knesset debates the Government considered secret.

In the Histadrut, conflict broke out between General Secretary Itzhaq Ben Aharon and some party leaders. Ben Aharon accused them of revealing damaging news to the press. At a meeting of Histadrut's Central Committe, he insisted he would not cooperate with "informers".

All Israeli parties are affected by the plague of "revelations".

Recently two Cabinet members, Moshe Chaim Shapiro, Minister of the Interior, and member of the National Religious Party, and Jacob Shimshom Shapiro, Minister of Justice, were discussing the delicate question of who is a Jew. A meeting and somehow it got into the hands of Uri Avnery, editor of Haolam Haze. Avnery, a member of the Knesset, published the minutes in his weekly. Leaders of the National Religious Party now are wondering how one of the few copies of the discussion reached him. A special investigating committee was established to find out.

As it happens, leaders of several parties have established a close relationship with certain journalists. News is being divulged from secret party meetings which, in exchange, brings these leaders favorable press reports about their personality, image and social activities.

This epidemic is spreading throughout Israel. Political and party leaders are unable to find a way to stop these "revelations". They are afraid of meeting and talking behind closed doors for they know that "walls have ears."

The new slogan in Israeli political circles is: Beware of your tongue; the political opponent is listening!

ISRAEL'S PARLIAMENT

(cont. from page 13)

tury -- to a land of marshes and wastes -- in order to build a State, went out of their way to stress that the formation of a society based on the foundations of freedom, justice and equality was an intergral part of a sovereign democratic country. These foundations struck root and sprouted branches.

We are confident that, just as the Army will continue to function in defence of our people and property, so, too, will the Knesset do what it has to do for the defence and furtherance of Israeli democracy, and that the public, through its free press and the vigilanc exercise of its right to free expression, will keep watch so that the Knesset fulfils its obligations.

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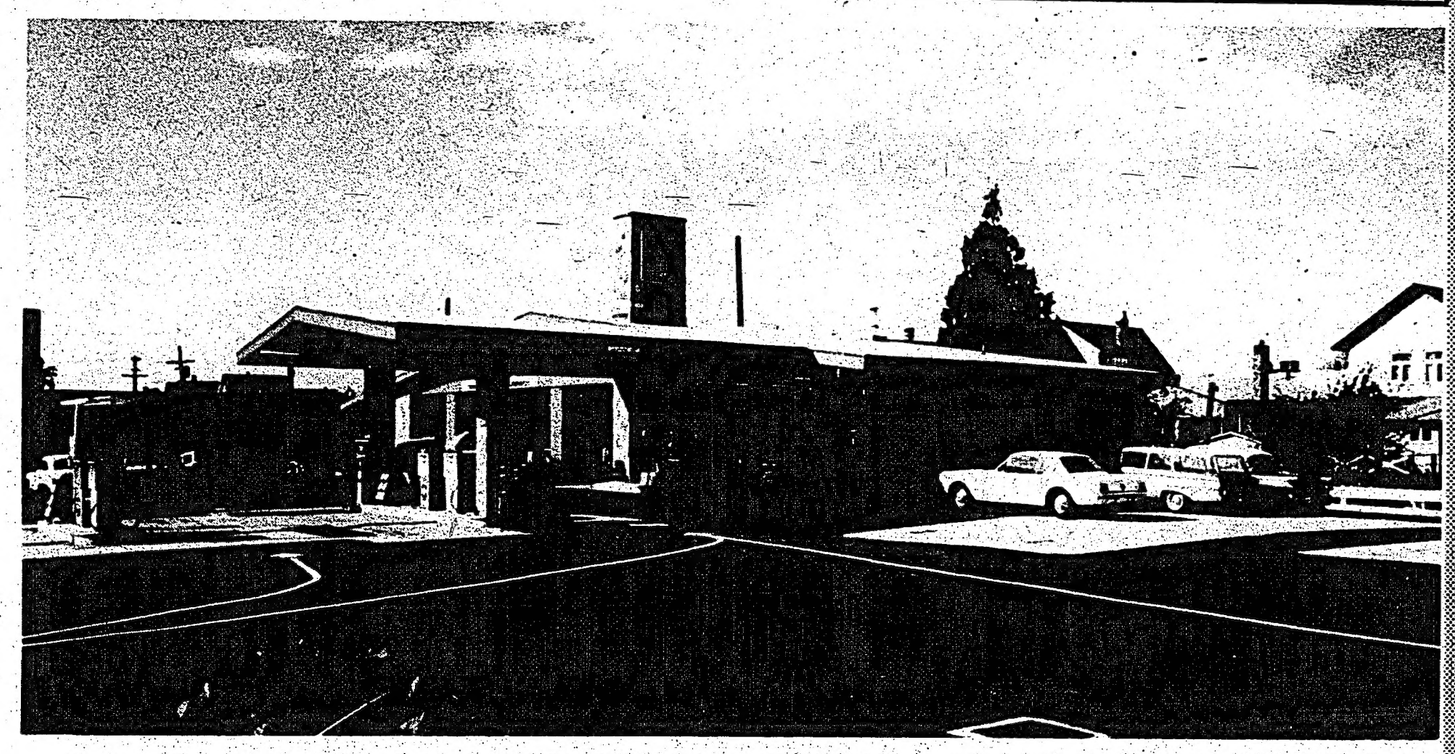

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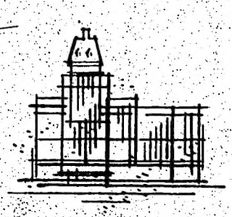

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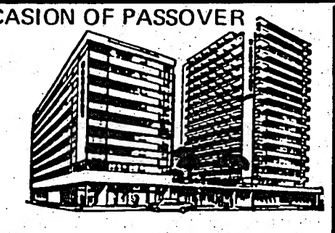

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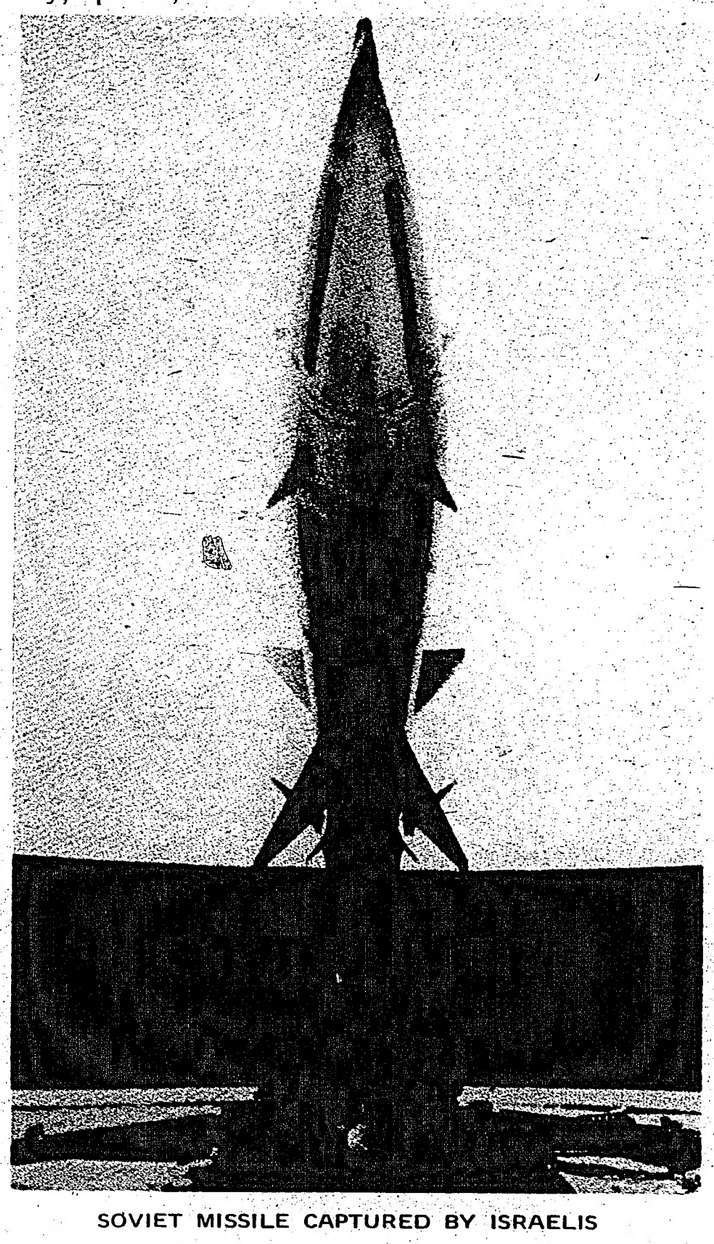

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sprig of parsley

Melt butter and brown onion and celery for a few minutes. Add vegetables, milk, noodles and season. When heated, serve garnished with parsley.
Good for left-over vegetables.

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My daughter is not interested in sex, but...

by Chaim Bermant

Sex and your child! One can hardly pick up a paper or magazine without having the subject thrust down one's throat. And television has now continued where the papers left off.

I don't know if my daughter, aged six, is unique in this respect, but she is not in the least bothered by sex. She never raises the subject either because she's not interested in it, or, as I suspect, she knows.

But she is bothered, very bothered about death, and neither my wife nor I are quite sure how to explain it to her.

She first raised the subject some time ago when she noticed that whereas my wife had a father and mother, I only had a mother.

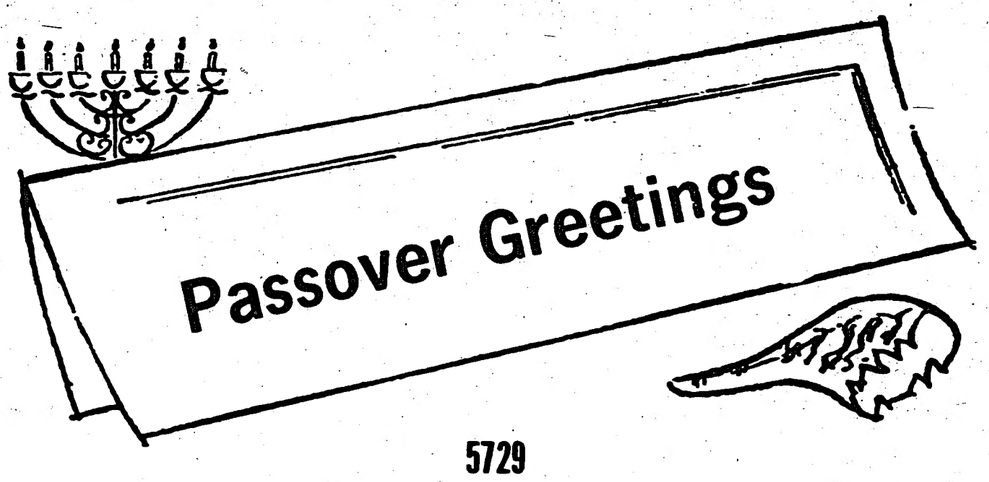
"Why hasn't daddy a daddy?"

My wife and I exchanged troubled glances.

(cont. on 21)

the Bay

EXTEND



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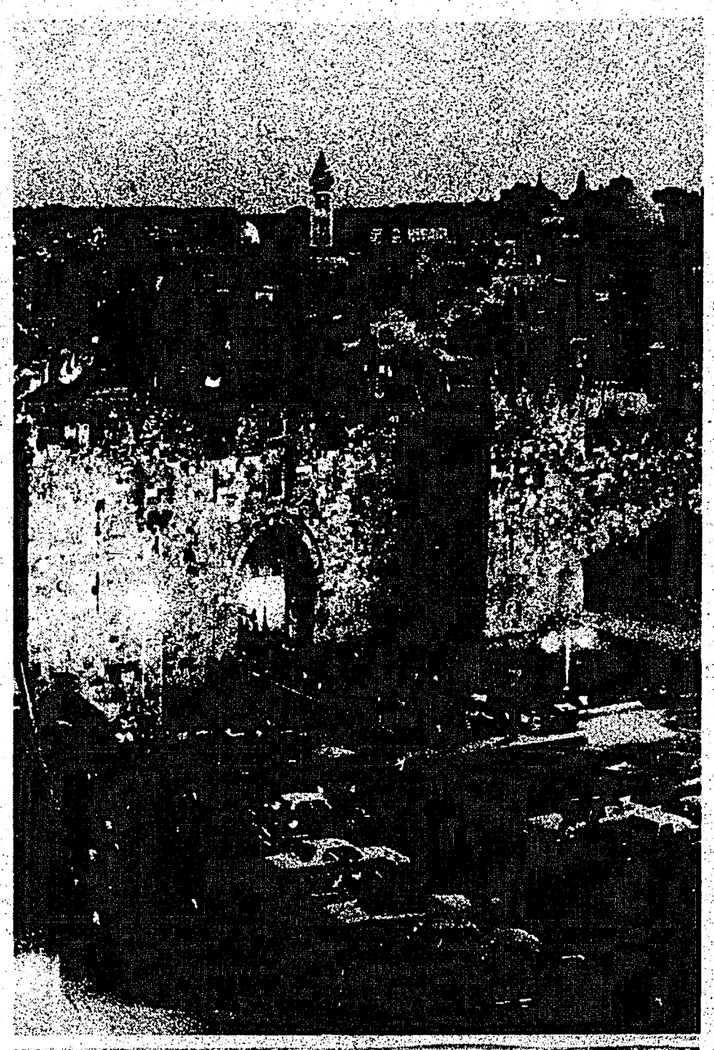

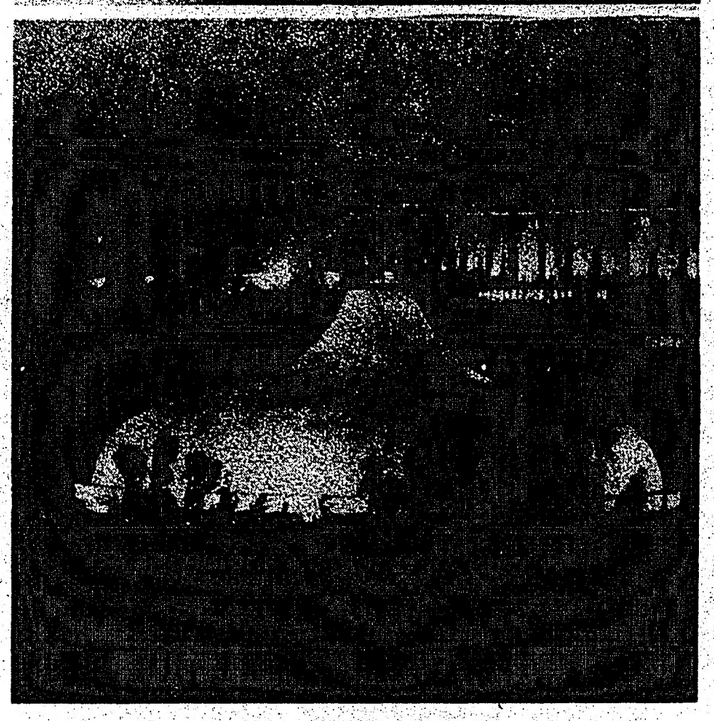

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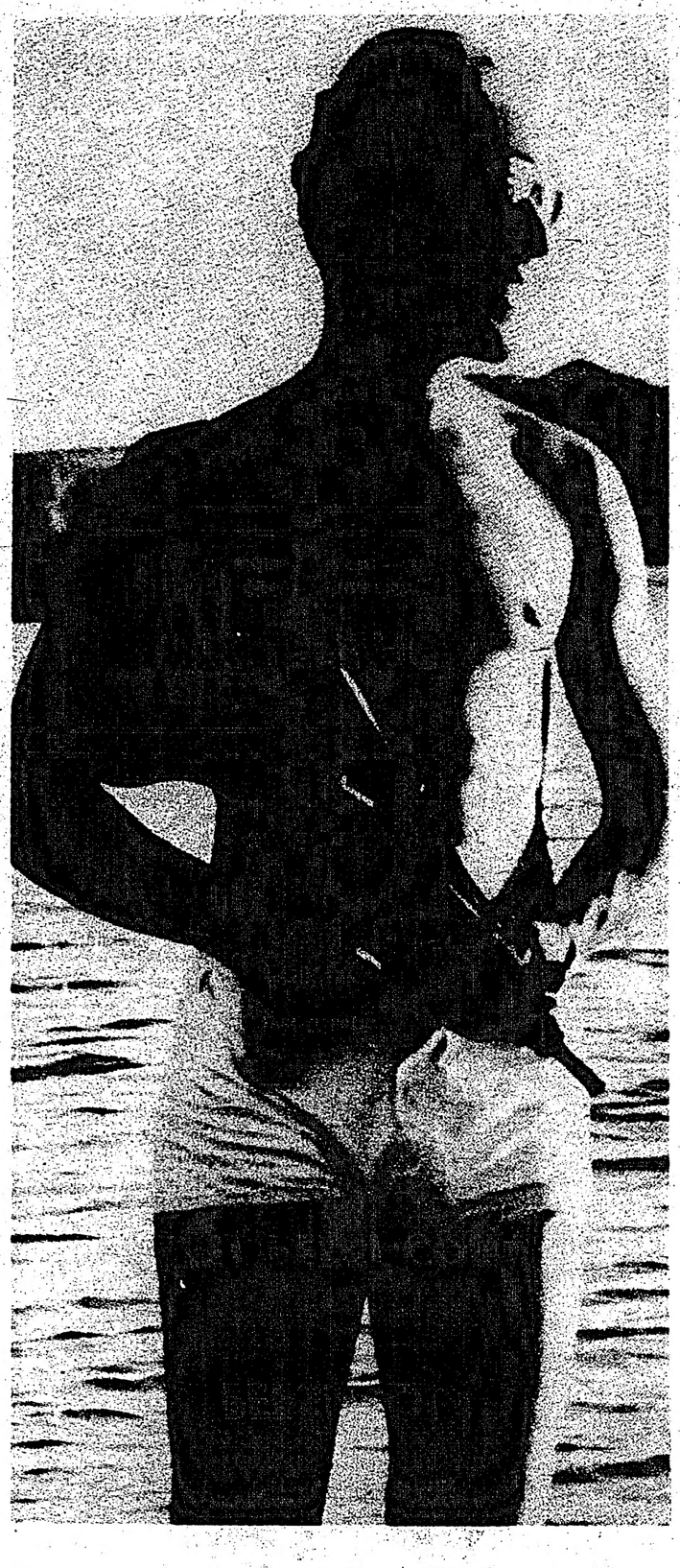

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MY DAUGHTER IS NOT INTERESTED

(cont. from 17)

"He's dead," I explained.

"Dead? What does dead mean?"

* * *

And I went on to explain that he became very ill and died and was buried.

"Will he not come back?"

"Never."

"Where is he buried?"

"In Glasgow."

Recently I lost my mother and her funeral, too, was in Glasgow, and my daughter put two and two together and promptly concluded that when people died they went to Glasgow—which, if one comes to think of it, is not such an improbable idea.

There the matter rested, but not for long.

We live in Hampstead Garden Suburb and my in-laws live in Golders Green and to get from the one to the other we pass through Hoop Lane, known otherwise as the Valley of Death, with the Reform and Sephardi cemeteries flanking one side of the road and the Golders Green Crematorium the other, and standing up in the car one day, while we were caught up in a jam behind a funeral procession, she noticed the Sephardi cemetery, with the stones, row on row, laid, as is the Sephardi custom, flat on the ground. That brought a new flow of anxious questions.

"You mean they're put *in* the ground?"

"Yes."

"And these stones, are they to stop them getting up again?"

"Well no. You see when people die they. . . ." And I changed the subject.

* * *

She is worried, too, by the crematorium itself, a sombre row of Italianate buildings in red brick with cloisters and collonades and campaniles. At

(cont. on 28)

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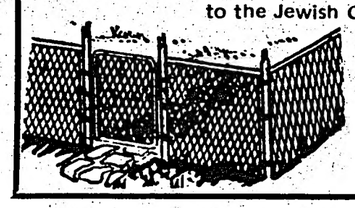

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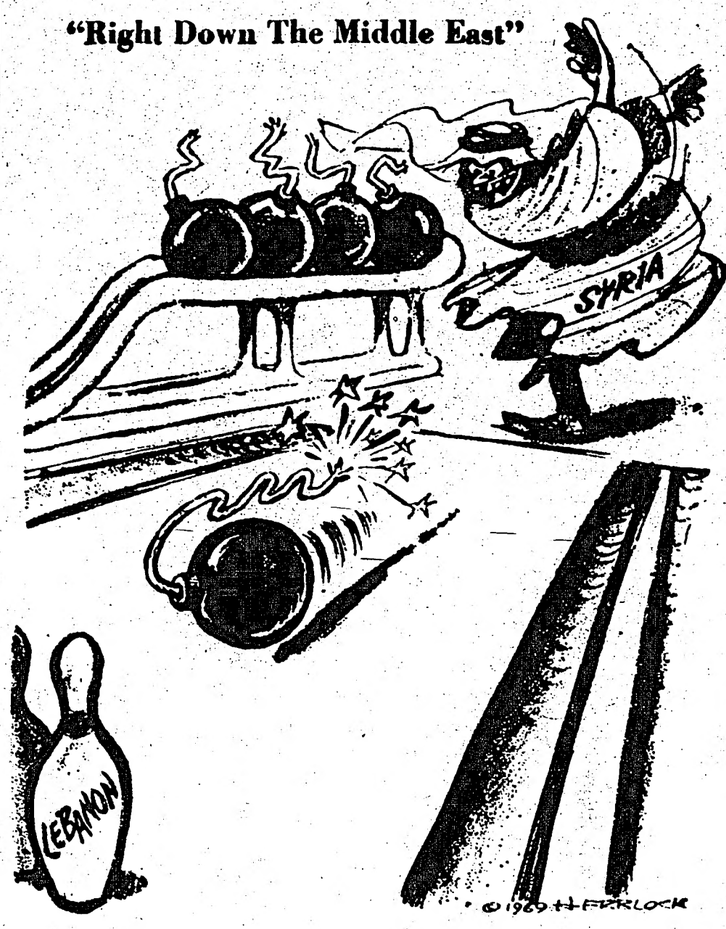

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MY DAUGHTER IS NOT INTERESTED

(cont. from 21)

first she thought it was a church, and I left it at that, then she noticed that the same sort of large black cars, with large picture windows which were going into the cemetery were also going into the "church," and concluded that it must be in the same line of business. She now wants to know in precise terms exactly what goes on in there and why, and whenever she's in the car I feel inclined to go to Golders Green via the North Circular Road instead of Hoop Lane.

* * *

Her curiosity is not unique and she has obviously been exchanging notes on the subject with the other children in her class. We had hitherto reassured her that only old people died, but that, according to a small boy, was "a lot of cod's-wallop." Anybody could die, he said, all they had to do was to stop breathing, as a result of which she has wakened screaming in the night because she couldn't hear herself breathe.

More recently she came home from school with the announcement: "—s' grandma's died and gone to heaven." And she thought for a moment. "Is Glasgow in heaven?"

How does one deal with such questions? They are far more natural to the curiosity of a child than sex, a far greater cause of anxiety, and infinitely more difficult to explain.

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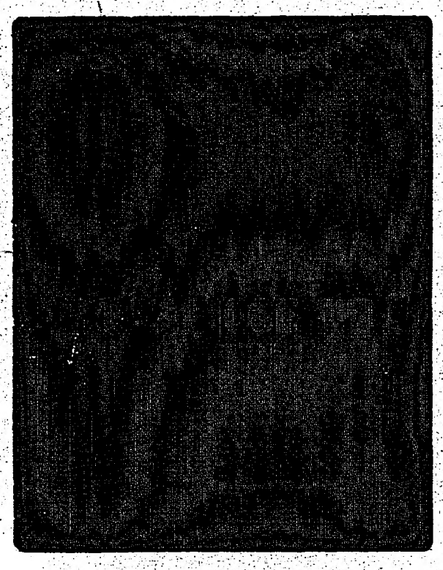

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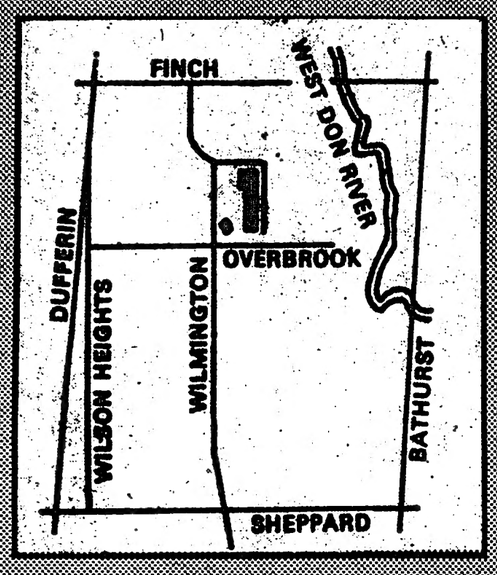

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